A U M

This is the Truth. As from a blazing fire sparks, being like unto fire, fly forth a thousandfold, thus are various beings brought forth from the Imperishable, and return thither also.

That heavenly Person is without body; he is both without and within, not produced, without breath and without mind, pure, higher than the high Imperishable. The sky is his head, his eyes the sun and the moon, the quarters his ears, his speech the Vedas disclosed, the wind his breath, his heart the universe; from his feet came the earth; he is indeed the inner self of all things.—**Mundaka Upanishad**, II Mun., I. Kh.


# THEOSOPHY

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## "A COMPARATIVE FAILURE"

FROM some of the incidents in the history of the Theosophical Society we can learn almost as much as from the philosophy itself. One such period occurred at a time, now many years ago, when Theosophical teachings seemed to be exercising a peculiar fascination upon the mind of the day, when Theosophy, in fact, was becoming popular. News of the society was eagerly sought by the journals of the day. Presentations of Theosophical teachings were in demand both upon the lecture platform and in the press. Theosophical lodges all over the world were flourishing, and the more short-sighted among their members were satisfied that the fight had been won and that their cause was secure in the growing interest of humanity. And it was just at this time that H. P. B. expressed her sorrow that her work had so far been a failure, and that there must be some radical effort to redeem the Society from a mistake all the more dangerous because it was so deceptive. The nature of that special effort need not be indicated here since very few sincere workers remained outside the field of its benefits.

H. P. B. left us in no doubt of her meaning when she said that her work had been a comparative failure. Indeed, she explained that meaning with her usual vigor. She had created the

Society to do a specific work and that work had not been done. She had labored to fashion the nucleus of a Universal Brotherhood of Humanity, and the only response had been an intellectual movement that had indeed aroused curiosity and inquiry, but that had little practical bearing upon the moral growth of the world. The practical and personal obligations of fraternity were almost wholly unrecognized, even by those who were loudest in their demands for teaching and advancement. And brotherhood was the one thing for which H. P. B. cared. Never had she written a line or spoken a word that were not intended as an argument for human fraternity and an incitement to its practice. No other motive underlay her enormous efforts or inspired her unresting devotion to the Society. And those for whom she had done so much seemed not even to be aware of what was expected of them, of what they had pledged themselves to perform. They seemed to be as indifferent to the regulation of their own lives as they were oblivious to the wider work of human amelioration that awaited them in vain. No wonder that H. P. B. should describe the Society as relatively a failure, that she should be indifferent to the intellectual curiosity of selfish people and the ambitions of those who thought that they were her followers, or that she should adopt new measures to remind us that our duty was not to acquire, but to bestow, or rather to acquire by bestowing.

There are points in the progress of every movement such as ours when it is profitable to compare the work that we are actually doing with the pattern that was first given to us. The Society had reached such a point at the period referred to, and we are now confronted with the same difficulties, with the same failures, and with the same need for revision. Just as a minute initial error in the angle measurements of a land surveyor may enlarge itself to vast blunders at the extremities of his lines, so the least departure from the plan set forth by the Founders of our movement may cause us not only wholly to lose sight of the goal, but may even entangle us in the meshes of the most subtle forms of a spiritual selfishness. It is so easy to juggle with our own minds, so easy to persuade ourselves that we are working for humanity when actually we are bending every effort to the acquisition of power for its own sake or to gratify an intellectual acquisitiveness that may be proper enough in its own place, but that is not Theosophy. There is hardly a limit to our capacity for self-deception, to our ability to persuade ourselves that we have motives that actually we have not. We may deceive the mind, but we cannot deceive the soul. There is no pleading before the inexorable judgment seat of Karma, no justification, no defense. And if we have allowed ourselves to postpone a practical participation in the work of Theosophical propaganda until we shall have learned something more, acquired some new vision, stirred some nerve center to activity, gained some power, then,

indeed, we stand already condemned before our Higher Selves. For none of these things was asked of us. None of these things is necessary to the work that we were invited to do. That work is as plain as human words can make it, as distinct as the voice of compassion itself, for it is that voice. It is to make known to the world, to rich and poor, to learned and unlearned, those broad teachings of Theosophy that speak of unity, of the great law of cause and effect that governs alike and to one common end the sands upon the sea shore, and the suns in unimagined depths of space, and the hearts and minds of men. It was to speak to humanity of an eternal justice working ever at the loom of human fate, attentive to all little things of life, compelling all men, even through tears and pain, into the ultimate paths of fraternity. It was by our work among men and by our forgetfulness of our intellectual curiosity and our "occult" ambition that we were to be judged as Theosophists, and not by our capacities of mystic vision or our knowledge of the finer forces of nature, or our obeisances toward our fellow members, or our ecstatic contemplation of the wonders that the future may hold. It was a Master who said: "They who live the life shall know of the doctrine." And the life is one of unobtrusive service, desiring nothing for self, neither knowledge, nor power, nor human praise. If there is a doctrine that comes in any other way than this, it is a false doctrine.

No argument is possible against self-deception. Nor is there a remedy except that of an unflinching self-analysis. But there may be warnings, uttered first of all for self-guidance and then as an appeal to those who have listened to the subtle persuasions of self that are never so fatal as when they come in the assumed garb of altruism. Those who postpone the simple and practical teaching of Theosophy until they shall first have won some imagined great thing for themselves are postponing it until the hand of a retributive sorrow shall arouse them from that dream. For it was born of a lie. The future will never come. The only time for work is the present, for the night cometh when no man can work.

How vast a gain for humanity might already have been won if the thousands of Theosophists throughout the world had bent themselves single-minded to the greatest and yet the simplest task that was ever given into human hands. How many asperities might not have been softened, how many hatreds assuaged, how many luminous points of spirituality created in the vast fields of human life that are now so dark. If we had done our duty, if we had only tried to do our duty, there would not to-day be a single mind in civilization to which at least the opportunity of Theosophic light had not been presented, and there is no human mind that will wholly and utterly reject the basic conceptions of the unity of life, of reincarnation, of the laws of periodicity, of cause and effect in the moral world, of order, de-

sign and intention in human life. And what is it that we have been doing in place of our duty? Let us review for ourselves the whole field of present Theosophical activities and decide for ourselves how much of it is calculated to touch the heart of the world, to make life worth living and death worth dying to those millions who now believe themselves to be the sport of a cruel fate, or leaves driven over the ground by careless winds. And our mission was to those millions, not only to the few whose cultivated minds are eager for new and obscure facts in human psychology or in the secrets of nature. Our mission was to explain the great laws of life to those who most need that knowledge, to those in whom ignorance of law has bred hate and revenge, to those who sit despairing in the dark places of the world, to those who see visions and dream dreams of violence, and of the passions that wreck and kill. Once more let us look over the field of our work and decide for ourselves how far we have fulfilled that mission, how far we have even tried to do it. Let us compare our achievements with the pattern and the model already given to us. There is none among us who has the right to put any other upon the defensive, to demand explanations, or to condemn. But in the silences of meditation we may, indeed we must, do these things for ourselves.

And if, in the silences, we hear the voice of self-condemnation, it is well for us that it should come now and by our own invitation. It is well for us that it should come before that last and great illumination when the Soul gathers to itself its harvest of deeds, when no crooked path can be straightened, no error undone. Otherwise it may be that for untold ages to come we shall be knit up with the bitter fruits of our own neglect, bound helplessly to the burden of responsibility for the evils that might never have been.

# LETTER FROM H. P. B. TO THE AMERICAN CONVENTION OF 1890

AT the American Convention of Theosophists held at Chicago, Ill., April 27-28, 1890, the following message was communicated on behalf of Madame H. P. Blavatsky by Bertram Keightley:

I am directed by H. P. Blavatsky to read to you, as well as I can remember it, what she wished me to say to the Convention for her, as she has been too sick to write you her customary salutatory letter.

BROTHER THEOSOPHISTS AND CO-WORKERS:

The new cycle which has opened for Theosophy is already beginning to bear fruit. The progress made by the movement during

the last year is more marked than ever before, but, while encouraging us, it is also a reminder that the time of harvest is rapidly drawing nigh, soon to be followed by the winter with storms and tempests. Thus, though congratulating all of you, my earnest and active co-workers for our noble cause, and especially my dear colleague, Mr. W. Q. Judge, I must urge you to increase rather than relax your efforts.

Looking back over the past year, see how much has been accomplished by the power of union and unselfish devotion to work. During 1888-1889 only six new Branches were formed in America; while in the past year fifteen additional Branches have been organized, while the numbers of the Society have increased even more rapidly in proportion. But even more important is the marked change of spirit among the members with regard to the Society and its work, of which signs are not wanting. The past twelve months have witnessed more activity in true Theosophical work, the endeavor to help others, than any preceding year in the history of the Society in the West. There are signs, visible though only gradually coming into sight, that its members are at last awakening from their apathy and setting to work in earnest to *practice* the first principle of true Theosophy—UNIVERSAL BROTHERHOOD. Gradually they are becoming alive to the duty of helping others, as they have been helped, by bringing a knowledge of the life-giving truths of Theosophy within the reach of all. The Tract Mailing Scheme is receiving increased support, more workers are volunteering assistance, and funds are forthcoming for carrying on the work with increased efficiency and ardor. The Pacific Coast Branches have set the example of undertaking this task as Branch work in a systematic and organized manner, and the elevation, the earnestness of the workers there deserve much praise. All gratitude is also due to the many faithful and earnest members in America who responded so nobly and generously to my appeal for aid to continue the publication of *"Lucifer."* My heartiest thanks are theirs personally, one and all, and the fruit of their efforts will be seen in the future career of the magazine.

In England the past year has witnessed a rapid growth and a great extension of the Society and its work. Our cause has gained two noble and devoted adherents, whose names have been prominent for long years past in connection with every effort to bring real aid to suffering humanity—Annie Besant and Herbert Burrows. In them our movement in the West has gained able exponents both with pen and voice. They fill to some extent the long and sorely-felt need of speakers who could place Theosophy in its true light before large audiences, and I, especially, am deeply indebted to Annie Besant for her invaluable assistance and co-operation in the conduct of *"Lucifer."*

New Branches have been formed here in the past twelve months, large numbers of members have joined our ranks, while the growth of general interest in Theosophy is evidenced by the changed tone

of the Press and the frequent letters and articles on the subject of Theosophy. So great is the increase of interest in London that we find ourselves obliged to build a large meeting hall, at the new Headquarters to which we shall remove in August for the weekly meetings of the Blavatsky Lodge, as our old home is quite too small to accommodate the number of enquirers who attend the meetings.

Colonel Olcott's prolonged stay in England has been of great assistance to our work. His lectures throughout England and Ireland have been the cause of the formation of several new Branches, and his example and influence have done much good on all sides. To myself his presence has been a great pleasure and satisfaction, and the added strength when the "Two Founders" were once more side by side has made itself felt in every department of our work. It was with great regret that I saw him leave for India without paying his promised visit to America; but the Society in the East has most need of his presence, and the death of Mr. Powell rendered his direct return imperative. Though not personally acquainted with Mr. Powell, I cannot forbear paying a heartfelt tribute of gratitude to his memory for the splendid work he did for the Society and for the nobility of his complete self-sacrifice to the service of Humanity. Colonel Olcott was accompanied on his return to India by two of our staff of workers here, Mr. Bowles Daly and Mr. E. D. Fawcett, whose presence at Adyar will, I trust, be of great value to my beloved colleague, our President Founder.

A large part of these results is due to the added strength, and, above all, the increased spirit of solidarity, which the organization of the Esoteric Section has infused into the T. S. To the members of that Section I say: See and realize what great results can be achieved by those who are really in earnest and unite unselfishly to work for humanity. Let this year's outcome show you in unmistakable signs the weighty responsibility that rests upon you, not only towards the Society, but towards the whole of Humanity. Therefore do not for one moment relax in your efforts; press closer, shoulder to shoulder, every day; stand together as one man, come what may, fine weather or storm, and the victory of the cause to which you have pledged yourselves is certain. Striving thus in unison with your Higher Self, your efforts must and will be fruitful of good to the Society, to yourselves, to Humanity. Coming years will show a steady, healthy growth, a strong, united organization, a durable, reliable and efficient instrument ready to the Master's hands. Once united in real solidarity, in the true spirit of Universal Brotherhood, no power can overthrow you, no obstacle bar your progress, no barrier check the advance of Theosophy in the coming century.

But enough of the past. Let the encouragement we draw from a survey of the results accomplished in the year that has fled serve to spur us on to greater efforts and more strenuous exertions. Let us make all feel that there is power behind the Society which will give us the strength we need, which will enable us

to move the world, if we will but UNITE and WORK as one mind, one heart. The Masters require only that each shall do *his best,* and, above all, that each shall strive in reality to feel himself one with his fellow-workers. It is not a dull agreement on intellectual questions, or an impossible unanimity as to all details of work, that is needed; but a true, hearty, earnest devotion to our cause which will lead each to help his brother to the utmost of his power to *work* for that cause, whether or not we agree as to the exact method of carrying on that work. The only man who is absolutely wrong in his method is the one who *does nothing;* each can and should co-operate with all and all with each in a large-hearted spirit of comradeship to forward the work of bringing Theosophy home to every man and woman in the country.

Let us look forward, not backward. What of the coming year? And first a word of warning. As the preparation for the new cycle proceeds, as the fore-runners of the new sub-race make their appearance on the American Continent, the latent psychic and occult powers in man are beginning to germinate and grow. Hence the rapid growth of such movements as Christian Science, Mind Cure, Metaphysical Healing, Spiritual Healing, and so forth. All these movements represent nothing but different phases of the exercise of these growing powers—as yet not understood and therefore but too often ignorantly misused. Understand once for all that there is nothing "spiritual" or "divine" in *any* of these manifestations. The cures effected by them are due simply to the unconscious exercise of occult power on the *lower* planes of nature—usually of *prana* or life currents. The conflicting theories of all these schools are based on misunderstood and mis-applied metaphysics, often on grotesquely absurd logical fallacies. But the one feature common to most of them, a feature which presents the most danger in the near future, is this. In nearly every case, the tenor of the teachings of these schools is such as to lead people to regard the healing process as being applied to the mind of the patient. Here lies the danger, for any such process —however cunningly disguised in words and hidden by false noses— is simply to psychologise the patient. In other words, whenever the healer interferes—consciously or unconsciously—with the free mental action of the person he treats, it is—Black Magic. Already these so-called sciences of "Healing" are being used to gain a livelihood. Soon some sharp person will find out that by the same process the minds of others can be influenced in many directions, and the selfish motive of personal gain and money getting having been once allowed to creep in, the one time "healer" may be insensibly led on to use his power to acquire wealth or some other object of his desire.

This is one of the dangers of the new cycle, aggravated enormously by the pressure of competition and the struggle for existence. Happily new tendencies are also springing up, working to change the basis of men's daily lives from selfishness to altruism. The Nationalist Movement is an application of Theosophy. But remem-

ber, all of you, that if Nationalism is an application of Theosophy, it is the latter which must ever stand first in your sight. Theosophy is indeed the life, the indwelling spirit which makes every true reform a vital reality, for Theosophy is Universal Brotherhood, the very foundation as well as the keystone of all movements toward the amelioration of our condition.

What I said last year remains true today, that is, that the Ethics of Theosophy are more important than any divulgement of psychic laws and facts. The latter relate wholly to the material and evanescent part of the septenary man, but the Ethics sink into and take hold of the real man—the reincarnating Ego. We are outwardly creatures of but a day; within we are eternal. Learn, then, well the doctrines of Karma and Reincarnation, and teach, practice, promulgate that system of life and thought which alone can save the coming races. Do not work merely for the Theosophical Society, but *through* it for Humanity.

May Theosophy grow more and more a living power in the lives of each one of our members, and may the coming year be yet more full of good work and healthy progress than the one just closing, is the wish of your humble co-worker and fellow member.

# ENVIRONMENT

TO the Western mind the doctrines of Karma and Reincarnation contain difficulties which, while they seem imaginary to the Eastern student, are nevertheless for the Western man as real as any of the other numerous obstructions in the path of salvation. All difficulties are more or less imaginary, for the whole world and all its entanglements are said to be an illusion resulting from the notion of a separate I. But while we exist here in matter, and so long as there is a manifested universe, these illusions are real to that man who has not risen above them to the knowledge that they are but the masks behind which the reality is hidden.

For nearly twenty centuries the Western nations have been building up the notion of a separate I—of *meum* and *tuum*—and it is hard for them to accept any system which goes against those notions.

As they progress in what is called material civilization with all its dazzling allurements and aids to luxury, their delusion is further increased because they appraise the value of their doctrine by the results which seem to flow from it, until at last they push so far what they call the reign of law, that it becomes a reign of terror. All duty to their fellows is excluded from it in practice, although the beautiful doctrines of Jesus are preached to the people daily by preachers who are paid to preach but not to enforce, and who cannot insist upon the practice which should logically follow the theory because the consequences would be a loss of position and livelihood.

So when out of such a nation rises a mind that asks for help

to find again the path that was lost, he is unconsciously much affected by the education not only of himself but also of his nation through all these centuries. He has inherited tendencies that are hard to be overcome. He battles with phantasms, real for him but mere dreams for the student who has been brought up under other influences.

When, therefore, he is told to rise above the body, to conquer it, to subdue his passions, his vanity, anger and ambition, he asks, "what if borne down by this environment, which I was involuntarily born into, I shall fail." Then when told that he must fight or die in the struggle, he may reply that the doctrine of Karma is cold and cruel because it holds him responsible for the consequences which appear to be the result of that unsought environment. It then becomes with him a question whether to fight and die, or to swim on with the current careless as to its conclusion but happy if perhaps it shall carry him into smooth water whose shores are elysian.

Or perhaps he is a student of occultism whose ambition has been fired by the prospect of adeptship, of attaining powers over nature, or what not.

Beginning the struggle he presently finds himself beset with difficulties which, not long after, he is convinced are solely the result of his environment. In his heart he says that Karma has unkindly put him where he must constantly work for a living for himself and a family: or he has a life-long partner whose attitude is such that he is sure were he away from her he could progress: until at last he calls upon heaven to interpose and change the surroundings so opposed to his perfecting himself.

This man has indeed erred worse than the first. He has wrongly supposed that his environment was a thing to be hated and spurned away. Without distinctly so saying to himself, he has nursed within the recesses of his being the idea that he like Buddha could in this one life triumph over all the implacable forces and powers that bar the way to Nirvana. We should remember that the Buddha does not come every day but is the efflorescence of ages, who when the time is ripe surely appears in one place and in one body, not to work *for his own* advancement but for the *salvation of the world.*

What then of environment and what of its power over us?

Is environment Karma or is it Reincarnation? THE LAW is Karma, reincarnation is only an incident. It is one of the means which The Law uses to bring us at last to the true light. The wheel of rebirths is turned over and over again by us in obedience to this law, so that we may at last come to place our entire reliance upon Karma. Nor is our environment Karma itself, for Karma is the subtle power which works in that environment.

There is nothing but the SELF—using the word as Max Müller does to designate the Supreme Soul—and its environment. The Aryans for the latter use the word *Kosams* or sheaths. So that there is only this Self and the various sheaths by which it is clothed, beginning with the most intangible and coming down to

the body, while outside of that and common to all is what is commonly known as environment, whereas the word should be held to include all that is not The Self.

How unphilosophical therefore it is to quarrel with our surroundings, and to desire to escape them! We only escape one kind to immediately fall into another. And even did we come into the society of the wisest devotees we should still carry the environment of the self in our own bodies, which will always be our enemy so long as we do not know what it is in all its smallest details. Coming down then to the particular person, it is plain that that part of the environment which consists in the circumstances of life and personal surroundings is only an incident, and that the real environment to be understood and cared about is that in which Karma itself inheres in us.

Thus we see that it is a mistake to say—as we often hear it said—"If he only had a fair chance; if his surroundings were more favorable he would do better," since he really *could not* be in any other circumstances at that time, for if he were it would not be he but some one else. It must be necessary for him to pass through those identical trials and disadvantages to perfect the Self; and it is only because we see but an infinitesimal part of the long series that any apparent confusion or difficulty arises. So our strife will be, not to escape from anything, but to realize that these *Kosams,* or sheaths, are an integral portion of ourselves, which we must fully understand before we can change the abhorred surroundings. This is done by acknowledging the unity of spirit, by knowing that everything, good and bad alike, is the Supreme. We then come into harmony with the Supreme Soul, with the whole universe, and no environment is detrimental.

The very first step is to rise from considering the mere outside delusive environment, knowing it to be the result of past lives, the fruition of Karma done, and say with Uddalaka in speaking to his son:

"All this Universe has the Deity for its life. That Deity is the Truth. He is the Universal soul. He Thou art, O Svetaketu!" (Chandogya Upanishad, vi.)

(The foregoing article was first published by Mr. Judge in the *Path* for February, 1887, over the signature of "Hadjii Erinn.")

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The true path to divine wisdom is in performing our duty unselfishly in the station in which we are placed, for thereby we convert lower nature into higher, following Dharma—our whole duty. —*William Q. Judge—The Path—Vol. 1, p. 23.*

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Through joy and sorrow, pain and pleasure, the soul comes to a knowledge of itself; then begins the task of learning the laws of life, that the discords may be resolved, and the harmony be restored. —*Lucifer—Vol.1, p. 14.*

# "LUCIFER" TO THE ARCHBISHOP OF CANTERBURY, GREETING!

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My Lord Primate of All England:—We make use of an open letter to your Grace as a vehicle to convey to you, and through you, to the clergy, to their flocks, and to Christians generally—who regard us as the enemies of Christ—a brief statement of the position which Theosophy occupies in regard to Christianity, as we believe that the time for making that statement has arrived.

Your Grace is no doubt aware that Theosophy is not a religion, but a philosophy at once religious and scientific; and that the chief work, so far, of the Theosophical Society has been to revive in each religion its own animating spirit, by encouraging and helping inquiry into the true significance of its doctrines and observances. Theosophists know that the deeper one penetrates into the meaning of the dogmas and ceremonies of all religions, the greater becomes their apparent underlying similarity, until finally a perception of their fundamental unity is reached. This common ground is no other than Theosophy—the Secret Doctrine of the ages; which, diluted and disguised to suit the capacity of the multitude, and the requirements of the time, has formed the living kernel of all religions. The Theosophical Society has branches respectively composed of Buddhists, Hindoos, Mohammedans, Parsees, Christians, and Freethinkers, who work together as brethren on the common ground of Theosophy; and it is precisely because Theosophy is not a religion, nor can for the multitude supply the place of a religion, that the success of the Society has been so great, not merely as regards its growing membership and extending influence, but also in respect to the performance of the work it has undertaken—the revival of spirituality in religion, and the cultivation of the sentiment of BROTHERHOOD among men.

We Theosophists believe that a religion is a natural incident in the life of man in his present stage of development; and that although, in rare cases, individuals may be born without the religious sentiment, a community must have a religion, that is to say, *a uniting bond*—under penalty of social decay and material annihilation. We believe that no religious doctrine can be more than an attempt to picture to our present limited understandings, in the terms of our terrestrial experiences, great cosmical and spiritual truths, which in our normal state of consciousness we vaguely *sense*, rather than actually perceive and comprehend; and a revelation, if it is to reveal anything, must necessarily conform to the same earth-bound requirements of the human intellect. In our estimation, therefore, no religion can be absolutely true, and none can be absolutely false.

A religion is true in proportion as it supplies the spiritual, moral and intellectual needs of the time, and helps the development of mankind in these respects. It is false in proportion as it hinders that development, and offends the spiritual, moral and intellectual portion of man's nature. And the transcendentally spiritual ideas of the ruling powers of the Universe entertained by an Oriental sage would be as false a religion for the African savage as the groveling fetishism of the latter would be for the sage, although both views must necessarily be true in degree, for both represent the highest ideas attainable by the respective individuals of the same cosmico-spiritual facts, which can never be known in their reality by man while he remains but man.

Theosophists, therefore, are respecters of all the religions, and for the religious ethics of Jesus they have profound admiration. It could not be otherwise, for these teachings which have come down to us are the same as those of Theosophy. So far, therefore, as modern Christianity makes good its claim to be the *practical* religion taught by Jesus, Theosophists are with it heart and hand. So far as it goes contrary to those ethics, pure and simple, Theosophists are its opponents. Any Christian can, if he will, compare the Sermon on the Mount with the dogmas of his church, and the spirit that breathes in it, with the principles that animate this Christian civilization and govern his own life; and then he will be able to judge for himself how far the religion of Jesus enters into his Christianity, and how far, therefore, he and Theosophists are agreed. But professing Christians, especially the clergy, shrink from making this comparison. Like merchants who fear to find themselves bankrupt, they seem to dread the discovery of a discrepancy in their accounts, which could not be made good by placing material assets as a set-off to spiritual liabilities. The comparison between the teachings of Jesus and the doctrines of the churches has, however, frequently been made—and often with great learning and critical acumen—both by those who would abolish Christianity and those who would reform it; and the aggregate result of these comparisons, as your Grace must be well aware, goes to prove that in almost every point the doctrines of the churches and the practices of Christians are *in direct opposition to the teachings of Jesus.*

We are accustomed to say to the Buddhist, the Mahomedan, the Hindoo, or the Parsee: "The road to Theosophy lies, for you, through your own religion." We say this because those creeds possess a deeply philosophical and esoteric meaning, explanatory of the allegories under which they are presented to the people; but we cannot say the same thing to Christians. The successors of the Apostles never recorded the *secret doctrine* of Jesus—the "mysteries of the kingdom of Heaven"—which it was given to them (His apostles) alone to know.* These have been

* S. Mark, iv. 11; Matthew, xiii. 11; Luke, viii. 10.

suppressed, made away with, destroyed. What have come down upon the stream of time are the maxims, the parables, the allegories and the fables which Jesus expressly intended for the spiritually deaf and blind to be revealed later to the world, and which modern Christianity either takes all literally, or interprets according to the fancies of the Fathers of the secular church. In both cases they are like cut flowers: they are severed from the plant on which they grew, and from the root whence that plant drew its life. Were we, therefore, to encourage Christians, as we do the votaries of other creeds, to study their own religion for themselves, the consequence would be, not a knowledge of the meaning of its mysteries, but either the revival of mediaeval superstition and intolerance, accompanied by a formidable outbreak of mere lip-prayer and preaching—such as resulted in the formation of the 239 Protestant sects of England alone—or else a great increase of scepticism, for Christianity has no esoteric foundation known to those who profess it. For even you, my Lord Primate of England, must be painfully aware that you know absolutely no more of those "mysteries of the kingdom of Heaven," which Jesus taught his disciples, than does the humblest and most illiterate member of your church.

It is easily understood, therefore, that Theosophists have nothing to say against the policy of the Roman Catholic Church in forbidding, of the Protestant churches in discouraging, any such private enquiry into the meaning of the "Christian" dogmas as would correspond to the esoteric study of other religions. With their present ideas and knowledge, professing Christians are not prepared to undertake a critical examination of their faith, with a promise of good results. Its inevitable effect would be to paralyze rather than stimulate their dormant religious sentiments; for biblical criticism and comparative mythology have proved conclusively—to those, at least, who have no vested interests, spiritual or temporal, in the maintenance of orthodoxy—that the Christian religion, as it now exists, is composed of the husks of Judaism, the shreds of paganism, and the ill-digested remains of gnosticism and neo-platonism. This curious conglomerate which has gradually formed itself round the recorded sayings (*logia*) of Jesus, has, after the lapse of ages, now begun to disintegrate, and to crumble away from the pure and precious gems of Theosophic truth, which it has so long overlain and hidden, but could neither disfigure nor destroy. Theosophy not only rescues these precious gems from the fate that threatens the rubbish in which they have been so long imbedded, but saves that rubbish itself from utter condemnation, for it shows that the result of biblical criticism is far from being the ultimate analysis of Christianity, as each of the pieces which compose the curious mosaics of the churches once belonged to a religion which had an esoteric meaning. It is only when these pieces are restored to the places they originally occupied that

their hidden significance can be perceived, and the real meaning of the dogmas of Christianity understood. To do all this, however, requires a knowledge of the Secret Doctrine as it exists in the esoteric foundation of other religions; and this knowledge is not in the hands of the Clergy, for the Church has hidden and since lost the keys.

Your Grace will now understand why it is that the Theosophical Society has taken for one of its three "objects" the study of those Eastern religions and philosophies, which shed such a flood of light upon the inner meaning of Christianity; and you will, we hope, also perceive that in so doing, we are acting not as the enemies, but as the friends of the religion taught by Jesus—of true Christianity, in fact. For it is only through the study of those religions and philosophies that Christians can ever arrive at an understanding of their own beliefs, or see the hidden meaning of the parables and allegories which the Nazarene told to the spiritual cripples of Judea, and by taking which, either as matters of fact or as matters of fancy, the Churches have brought the teachings themselves into ridicule and contempt, and Christianity into serious danger of complete collapse, undermined as it is by historical criticism and mythological research, besides being broken by the sledge-hammer of modern science.

Ought Theosophists themselves, then, to be regarded by Christians as their enemies, because they believe that orthodox Christianity is, on the whole, opposed to the religion of Jesus; and because they have the courage to tell the Churches that they are traitors to the MASTER they profess to revere and serve? Far from it, indeed. Theosophists know that the same spirit that animated the words of Jesus lies latent in the hearts of Christians as it does naturally in all men's hearts. Their fundamental tenet is the Brotherhood of Man, the ultimate realization of which is alone made possible by that which was known long before the days of Jesus as "the Christ spirit." This spirit is even now potentially present in all men, and it will be developed into activity when human beings are no longer prevented from understanding, appreciating and sympathizing with one another by the barriers of strife and hatred erected by priests and princes. We know that Christians in their lives frequently rise above the level of their Christianity. All Churches contain many noble, self-sacrificing, and virtuous men and women, eager to do good in their generation according to their lights and opportunities, and full of aspirations to higher things than those of earth—followers of Jesus in spite of their Christianity. For such as these, Theosophists feel the deepest sympathy; for only a Theosophist, or else a person of your Grace's delicate sensibility and great theological learning, can justly appreciate the tremendous difficulties with which the tender plant of natural piety has to contend as it forces its root into the uncongenial soil of our Christian civilization and tries to blossom in the cold and arid

atmosphere of theology. How hard, for instance, must it not be to "love" such a God as that depicted in a well-known passage by Herbert Spencer:

> "The cruelty of a Fijian God, who, represented as devouring the souls of the dead, may be supposed to inflict torture during the process, is small compared to the cruelty of a God who condemns men to tortures which are eternal. * * * The visiting on Adam's descendants through hundreds of generations of dreadful penalties for a small transgression which they did not commit, the damning of all men who do not avail themselves of an alleged mode of obtaining forgiveness, which most men have never heard of, and the effecting of reconciliation by sacrificing a son who was perfectly innocent, to satisfy the assumed necessity for a propitiatory victim, are modes of action, which, ascribed to a human ruler, would call forth expressions of abhorrence."
>
> ("Religion; a Retrospect and a Prospect.")

Your Grace will say, no doubt, that Jesus never taught the worship of such a god as that. Even so say we Theosophists. Yet that is the very god whose worship is officially conducted in Canterbury Cathedral, by you, my Lord Primate of England; and your Grace will surely agree with us that there must indeed be a divine spark of religious intuition in the hearts of men that enables them to resist so well as they do the deadly action of such poisonous theology.

If your Grace, from your high pinnacle, will cast your eyes around, you will behold a Christian civilization in which a frantic and merciless battle of man against man is not only the distinguishing feature, but the acknowledged principle. It is an accepted scientific and economic axiom to-day that all progress is achieved through the struggle for existence and the survival of the fittest; and the fittest to survive in this Christian civilization are not those who are possessed of the qualities that are recognized by the morality of every age to be the best—not the generous, the pious, the noble-hearted, the forgiving, the humble, the truthful, the honest, and the kind—but those who are strongest in selfishness, in craft, in hypocrisy, in brute force, in false pretence, in unscrupulousness, in cruelty, and in avarice. The spiritual and the altruistic are "the weak," whom the "laws" that govern the universe give as food to the egoistic and material—"the strong." That "might is right" is the only legitimate conclusion, the last word of the 19th century ethics, for, as the world has become one huge battlefield on which "the fittest" descend like vultures to tear out the eyes and the hearts of those who have fallen in the fight. Does religion put a stop to the battle? Do the churches drive away the vultures, or comfort the wounded and the dying? Religion does not weigh a feather in the *world* at large today, when worldly advantage and selfish pleasures are put in the other scale, and the churches are powerless to revivify the religious sentiment among men, because their ideas, their knowledge, their methods, and their arguments are those of the Dark Ages. My Lord Primate, your Christianity is five hundred years behind the times.

So long as men disputed whether this god or that god was the true one, or whether the soul went to this place or that one

after death, you, the clergy, understood the question, and had arguments at hand to influence opinion—by syllogism or torture, as the case might require; but now it is the existence of any such being as God at all or of any kind of immortal spirit that is questioned or denied. Science invents new theories of the Universe, which contemptuously ignore the existence of any god; moralists establish theories of ethics and social life in which the non-existence of a future life is taken for granted; in physics, in psychology, in law, in medicine, the one thing needful in order to entitle any teacher to a hearing is that no reference whatever should be contained in his ideas either to a Providence, or to a soul. The world is being rapidly brought to the conviction that god is a mythical conception, which has no foundation in fact, or place in Nature; and that the immortal part of man is the silly dream of ignorant savages, perpetuated by the lies and tricks of priests, who reap a harvest by cultivating the fears of men that their mythical God will torture their imaginary souls to all eternity, in a fabulous Hell. In the face of all these things the clergy stand in this age dumb and powerless. The only answer which the Church knew how to make to such "objections" as these were *the rack and the faggot,* and she cannot use that system of logic *now.*

It is plain that if the God and the soul taught by the churches be imaginary entities, then the Christian salvation and damnation are mere delusions of the mind, produced by the hypnotic process of assertion and suggestion on a magnificent scale, acting cumulatively on generations of mild "hysteriacs." What answer have you to such a theory of the Christian religion, except a repetition of assertions and suggestions? What ways have you of bringing men back to their old beliefs but by reviving their old habits? "Build more churches, say more prayers, establish more missions, and your faith in damnation and salvation will be revived, and a renewed belief in God and the soul will be the necessary result." That is the policy of the churches, and their only answer to agnosticism and materialism. But your Grace must know that to meet the attacks of modern science and criticism with such weapons as assertion and habit is like going forth against mazagine guns, armed with boomerangs and leather shields. While, however, the progress of ideas and the increase of knowledge are undermining the popular theology, every discovery of science, every new conception of European advanced thought, brings the 19th century mind nearer to the ideas of the Divine and the Spiritual, known to all esoteric religions and to Theosophy.

The Church claims that Christianity is the only true religion, and this claim involves two distinct propositions, namely, that Christianity is true religion, and that there is no true religion except Christianity. It never seems to strike Christians that God and Spirit could possibly exist in any other form than

that under which they are presented in the doctrines of their church. The savage calls the missionary an Atheist, because he does not carry an idol in his trunk, and the missionary, in his turn, calls everyone an Atheist who does not carry about a fetish in his mind, and neither savage nor Christian ever seem to suspect that there may be a higher idea than their own of the great hidden power that governs the Universe, to which the name of "God" is much more applicable. It is doubtful whether the churches take more pains to prove Christianity "true," or to prove that any other kind of religion is necessarily "false;" and the evil consequences of this, their teaching, are terrible. When people discard dogma they fancy that they have discarded the religious sentiment also, and they conclude that religion is a superfluity in human life—a rendering to the clouds of things that belong to earth, a waste of energy which could be more profitably expended in the struggle for existence. The materialism of this age is, therefore, the direct consequence of the Christian doctrine that there is no ruling power in the Universe, and no immortal Spirit in man except those made known in Christian dogmas. The Atheist, my Lord Primate, is the bastard son of the Church.

But this is not all. The churches have never taught men any other or higher reason why they should be just and kind and true than the hope of reward and the fear of punishment, and when they let go their belief in Divine caprice and Divine injustice, the foundations of their morality are sapped. They have not even natural morality to consciously fall back upon, for Christianity has taught them to regard it as worthless on account of the natural depravity of man. Therefore, self-interest becomes the only motive for conduct, and the fear of being found out, the only deterrent from vice. And so, with regard to morality as well as to God and the soul, Christianity pushes men off the path that leads to knowledge, and precipitates them into the abyss of incredulity, pessimism and vice. The last place where men would now look for help from the evils and miseries of life is the Church, because they know that the building of churches and the repeating of litanies influence neither the powers of Nature nor the councils of nations; because they instinctively feel that when the churches accepted the principle of expediency they lost their power to move the hearts of men, and can now only act on the external plane, as the supporters of the policeman and the politician.

The function of religion is to comfort and encourage humanity in its life-long struggle with sin and sorrow. This it can do only by presenting mankind with noble ideals of a happier existence after death, and of a worthier life on earth, to be won in both cases by conscious effort. What the world now wants is a Church that will tell it of Deity or the immortal principle in man, which will be at least on a level with the ideas

and knowledge of the times. Dogmatic Christianity is not suited for a world that reasons and thinks, and only those who can throw themselves into a mediaeval state of mind can appreciate a church whose religious (as distinguished from its social and political) function is to keep God in good humor while the laity are doing what they believe he does not approve; to pray for changes of weather; and occasionally, to thank the Almighty for helping to slaughter the enemy. It is not "medicine men," but spiritual guides that the world looks for today—a "clergy" that will give it ideals as suited to the intellect of this country, as the Christian Heaven and Hell, God and the Devil, were to the ages of dark ignorance and superstition. Do, or can, the Christian clergy fulfil this requirement? The misery, the crime, the vice, the selfishness, the brutality, the lack of self-respect and self-control that mark our modern civilization unite their voices in one tremendous cry, and answer—NO!

What is the meaning of the reaction against materialism, the signs of which fill the air to-day? It means that the world has become mortally sick of the dogmatism, the arrogance, the self-sufficiency, and the spiritual blindness of modern science—of that same Modern Science which men but yesterday hailed as their deliverer from religious bigotry and Christian superstition, but which, like the Devil of the monkish legends, requires as the price of its services the sacrifice of man's immortal soul. And meanwhile, what are the Churches doing? The Churches are sleeping the sweet sleep of endowments, of social and political influence, while the world, the flesh, and the devil, are appropriating their watchwords, their miracles, their arguments, and their blind faith. The Spiritualists—oh! Churches of Christ—have stolen the fire from your altars to illumine their seance rooms; the Salvationists have taken your sacramental wine, and make themselves spiritually drunk in the streets; the Infidel has stolen the weapons with which you vanquished him once, and triumphantly tells you that "What you advance has been frequently said before." Had ever clergy so splendid an opportunity? The grapes in the vineyard are ripe, needing only the right laborers to gather them. Were you to give to the world some proof, on the level of the present intellectual standard of probability, that Deity—the immortal Spirit in man—have a real existence as facts in Nature, would not men hail you as their savior from pessimism and despair, from the maddening and brutalizing thought that there is no other destiny for man but an eternal blank, after a few short years of bitter toil and sorrow?—aye; as their saviors from the panic-stricken fight for material enjoyment and worldly advancement, which is the direct consequence of believing this mortal life to be the be-all and end-all of existence?

But the Churches have neither the knowledge nor the faith needed to save the world, and perhaps your Church, my Lord

Primate, least of all, with the mill-stone of £8,000,000 a year hung round its neck. In vain you try to lighten the ship by casting overboard the ballast of doctrines which your forefathers deemed vital to Christianity. What more can your Church do now than run before the gale with bare poles, while the clergy feebly endeavor to putty up the gaping leaks with the "revised version," and by their social and political dead weight try to prevent the ship from capsizing, and its cargo of dogmas and endowments from going to the bottom?

Who built Canterbury Cathedral, my Lord Primate? Who invented and gave life to the great ecclesiastical organization which makes an Archbishop of Canterbury possible? Who laid the foundation of the vast system of religious taxation which gives you £15,000 a year and a palace? Who instituted the forms and ceremonies, the prayers and litanies, which, slightly altered and stripped of art and ornament, make the liturgy of the Church of England? Who wrested from the people the proud titles of "reverend divine" and "Man of God," which the clergy of your Church so confidently assume? Who, indeed, but the Church of Rome? We speak in no spirit of emnity. Theosophy has seen the rise and fall of many faiths, and will be present at the birth and death of many more. We know that the lives of religions are subject to law. Whether you inherited legitimately from the Church of Rome, or obtained by violence, we leave you to settle with your enemies and with your conscience; for our mental attitude towards your Church is determined by its intrinsic worthiness. We know that if it be unable to fulfil the true spiritual function of a religion it will surely be swept away, even though the fault lie rather in its hereditary tendencies, or in its environments, than in itself.

The Church of England, to use a homely simile, is like a train running by the momentum it acquired before steam was shut off. When it left the main track it got upon a siding that leads nowhere. The train has nearly come to a standstill, and many of the passengers have left it for other conveyances. Those that remain are for the most part aware that they have been depending all along upon what little steam was left in the boiler when the fires of Rome were withdrawn from under it. They suspect that they may be only playing at train now; but the engineer keeps blowing his whistle and the guard goes round to examine the tickets, and the breaksmen rattle their breaks, and it is not such bad fun after all. For the carriages are warm and comfortable and the day is cold, and so long as they are tipped all the company's servants are very obliging. But those who know where they want to go are not so contented.

For several centuries the Church of England has performed the difficult feat of blowing hot and cold in two directions at once—saying to the Roman Catholics "Reason!" and to the Sceptics "Believe!" It was by adjusting the force of its two-

faced blowing that it has managed to keep itself so long from falling off the fence. But now the fence itself is giving away. Disendowment and disestablishment are in the air. And what does your Church urge in its own behalf? Its usefulness. It is *useful* to have a number of educated, moral, unworldly men, scattered all over the country, who prevent the world from utterly forgetting the name of religion, and who act as centers of benevolent work. But the question now is no longer one of repeating prayers, and giving alms to the poor, as it was five hundred years ago. The people have come of age, and have taken their thinking and the direction of their social, private and even spiritual affairs into their own hands, for they have found out that their clergy know no more about "things of Heaven" than they do themselves.

But the Church of England, it is said, has become so liberal that all ought to support it. Truly, one can go to an excellent imitation of the mass, or sit under a virtual Unitarian, and still be within its fold. This beautiful tolerance, however, only means that the Church has found it necessary to make itself an open common, where every one can put up his own booth, and give his special performance if he will only join in the defense of the endowments. Tolerance and liberality are contrary to the laws of the existence of any church that believes in divine damnation, and their appearance in the Church of England is not a sign of renewed life, but of approaching disintegration. No less deceptive is the energy evinced by the church in the building of churches. If this were a measure of religion, what a pious age this would be! Never was dogma so well housed before, though human beings may have to sleep by thousands in the streets, and to literally starve in the shadow of our majestic cathedrals, built in the name of Him who had not where to lay His head. But did Jesus tell you, your Grace, that religion lay not in the hearts of men, but in temples made with hands? You cannot convert your piety into stone and use it in your lives; and history shows that petrifaction of the religious sentiment is as deadly a disease as ossification of the heart. Were churches, however, multiplied a hundred fold, and were every clergyman to become a center of philanthropy, it would only be substituting the work that the poor require from their fellow men but not from their spiritual teachers, for that which they ask and cannot obtain. It would but bring into greater relief the spiritual barrenness of the doctrines of the Church.

The time is approaching when the clergy will be called upon to render an account of their stewardship. Are you prepared, my Lord Primate, to explain to YOUR MASTER why you have given His children stones, when they cried to you for bread? You smile in your fancied security. The servants have kept high carnival so long in the inner chambers of the Lord's house that they think He will surely never return. But He told you He

would come as a thief in the night; and lo! He is coming already in the hearts of men. He is coming to take possession of His Father's kingdom there, where alone His kingdom is. But you know Him not! Were the Churches themselves not carried away in the flood of negation and materialism which has engulfed Society, they would recognize the quickly growing germ of the Christ-spirit in the hearts of thousands, whom they now brand as infidels and madmen. They would recognize there the same spirit of love, of self-sacrifice, of immense pity for the ignorance, the folly, and the sufferings of the world, which appeared in its purity in the heart of Jesus, as it had appeared in the hearts of other Holy Reformers in other ages; and which is the light of all true religion, and the lamp by which the Theosophists of all times have endeavored to guide their steps along the narrow path that leads to salvation—the path which is trodden by every incarnation of CHRISTOS or the SPIRIT OF TRUTH.

And now, my Lord Primate, we have very respectfully laid before you the principal points of difference and disagreement between Theosophy and the Christian Churches, and told you of the oneness of Theosophy and the teachings of Jesus. You have heard our profession of faith, and learned the grievances and plaints which we lay at the door of dogmatic Christianity. We, a handful of humble individuals, possessed of neither riches nor worldly influence, but strong in our knowledge, have united in the hope of doing the work which you say that your MASTER has allotted to you, but which is so sadly neglected by that wealthy and domineering colossus—the Christian Church. Will you call this presumption, we wonder? Will you, in this land of free opinion, free speech, and free effort, venture to accord us no other recognition than the usual *anathema*, which the Church keeps in store for the reformer? Or may we hope that the bitter lessons of experience, which that policy has afforded the Churches in the past, will have altered the hearts and cleared the understandings of her rulers, and that the coming year, 1888, will witness the stretching out to us of the hand of Christians in fellowship and good-will? This would only be a just recognition that the comparatively small body called the Theosophical Society is no pioneer of the Anti-Christ, no brood of the Evil One, but the practical helper, perchance the savior, of Christianity, and that it is only endeavoring to do the work that Jesus, like Buddha, and the other "sons of God," who preceded him, has commanded all his followers to undertake, but which the Churches, having become dogmatic, are entirely unable to accomplish.

And now, if Your Grace can prove that we do injustice to the Church of which you are the Head, or to popular Theology, we promise to acknowledge our error publicly. But—"SILENCE GIVES CONSENT."

(The foregoing article was first printed by H. P. Blavatsky in *Lucifer* for December, 1887.)

# RESURRECTING THE DEAD

THERE is a doctrine which has prevailed in Western lands for many centuries, known as "The Resurrection of the Dead." The most intelligent minds know that this doctrine had and has an esoteric basis and meaning far different from that given it by a grossly materialistic theology, yet they are powerless to remove the mental incubus that centuries of thought and action based upon it have imposed.

Until comparatively recently, this doctrine has meant to Christian peoples the coming to life again of the same old person who had died; and, indeed, still prevails among the adherents of a Personal religion based upon a Personal God, a Personal Savior, and one Personal life.

Since the advent of Theosophy in 1875, with its all-inclusive and soul-satisfying philosophy, a change has gradually but surely come into the minds of the most intelligent of the race, yet even with these there is too often to be seen the working—unconsciously, no doubt—of the tendency to materialize spiritual conceptions. Minds sufficiently awake to perceive the incompleteness and inefficiency of one form of belief and practice desert it, to immediately fall into the belief and practice of another form.

It must be true that Truth exists in all forms, but none nor all of these may contain it; it is self-existent and needs no form. Any attempt to enclose it in any form must result in a materialization of spiritual conceptions and a loss of spiritual life.

So every form of religion that ever has been or now exists, has decayed or is decaying and must die the death of all forms. Those who think otherwise have not understood the drama of the human soul; its eternal progress through form and forms; forms of body, forms of mind, forms of religion.

By the aid of the Eternal Verities which Theosophy presents, the true student sees and knows the true Path, and is never found expending his energies in the graveyard of thought in the hope of resurrecting any of its dead forms. He realizes the truth of that saying of the Nazarene, "No man putteth new wine in old bottles, lest the bottles burst and *the wine be lost.*" *Lest the wine be lost* is the main reason for refraining, not regard for the "old bottles."

Yet there are Theosophists who would not only do this very thing, but who proclaim that course as the only true one; and this in the very face of statements by the Teacher of Theosophy to whom they are indebted; and the nature of the Teachings themselves.

H. P. Blavatsky, in Lucifer, Vol. 2-422, wrote: "The T. S. was not created to propagate any dogma of any exoteric, ritual-

istic church, whether Buddhist, Brahmanical, or Christian." * * * * "The Society was founded to become the Brotherhood of Humanity—a center, philosophical and religious, common to all—not as a propaganda for Buddhism merely," nor, it follows, any other religion.

Again, in the same article there is written: "But he has not learned the lesson of its (the T. S.) history, nor perceived that to graft a young and healthy shoot on to a branch which has lost—less than other, yet much of—its inner vitality, could not but be *fatal to the new growth.* The very essence of the position taken up by the T. S. is that *it asserts and maintains* the truth common to all religions; the truth which is true and undefiled by the concretion of ages of human passions and needs."

In another place H. P. B. wrote: "The attitude of mind in which the teachings given are to be received, is that which shall tend to develop the faculty of intuition. The duty of members in this respect is to refrain from arguing that the statements made are not in accordance with what other people have said or written, or with their own ideas on the subject, or that, again, they are apparently contrary to any accepted system of thought or philosophy. * * * It requires all the mental and psychic power of the student to be used in examining what is given, to the end that the real meaning of the Teacher may be discovered, as far as the student can understand it. He must endeavor to free his mind as much as possible while studying or trying to carry out that which is given him, from all the ideas he may have derived by heredity from education, from surroundings, or from other teachers. His mind should be made perfectly free from all other thoughts, so that the inner meaning of the instructions may be impressed upon him apart from the words with which they are clothed. Otherwise there is constant risk of his ideas becoming as colored with preconceived notions as those of the writers of certain otherwise excellent works upon esoteric subjects, who have made the occult tenets more subservient to modern science than to occult truth."

To repeat: "The very essence of the position taken up by the T. S. is that *it asserts and maintains* the truth common to all religions; *the truth which is true and undefiled by the concretion of ages of human passions and needs.*

The "truth common to all religions" is only that which is true and undefiled by the concretion of ages of human passions and needs; all the rest is false and defiled, distinctive, separate, exclusive. *Theosophy is that Truth,* to be learned, understood, applied and promulgated; not by modifying, diluting or adapting it to any existing form, however popular, but by asserting and maintaining it. The close of the last message of H. P. Blavatsky to Theosophists says: "After all, every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart, 'Be Theosophists, work for Theosophy.' Theosophy first and Theosophy last; for its practical realization alone can

save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from another; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done. In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility."

How have we fulfilled the trust placed in our hands? Let each one answer for himself. Never mind what others have done or may be doing, but arise and look about, each for himself. The Teachings of the Teacher are always available, and the line of action is plainly to be discerned. It is safe to say that when we have done this a new light will dawn; we will no longer look for, take or credit purported "messages," "directions' 'or "instructions," whether they differ or agree with what has been recorded by the Messenger; if they differ, they are false; if they agree, they are but repetitions by some one desiring that attention may be turned his way. Theosophy presents in itself, the way, the truth, the life; "let the dead bury the dead," said the Christian Master, "follow thou me." So says Theosophy.

If Theosophists can so misinterpret and misapply what is so plainly put as Theosophy—a record of the laws which govern all the constituents of nature and of Man—what blame can be attached to those ignorant of it, who endeavor to resurrect the dead "forms" of past efforts of the Great Lodge, like Rosicrucianism, Vedantism, Sufism, Bahaism and the many others that have been; these represent but the *kama-rupas* of past renaissances, and are no more suited to the present time and people, than would be the bodies of a past incarnation; why try to resurrect a corpse? Why not take the Living Truth, once more brought to us, pure and undefiled, and profit by it, and what is best of all promulgate it as broadly and as quickly as possible that those who know not may know, and cease their useless, harmful endeavor to resurrect the dead?

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Spirit (or Consciousness) and Matter are to be regarded, not as independent realities, but as the two symbols or aspects of the Absolute. —*Proem of Secret Doctrine—Vol. 1, p. 43.*

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For him who maketh no sacrifices there is no part nor lot in this world; how then shall he share in the other, O best of the Kurus? —*Bhagavad-Gita—Chap. 4.*

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It is not *what* is done, but the spirit in which the least thing is done for Them who are all, that is counted.
—*Letters That Have Helped Me—Vol. 1, p. 73.*

# UNIVERSAL APPLICATIONS OF DOCTRINE

DURING the last few years in which so much writing has been done in the theosophical field of effort, a failure to make broad or universal applications of the doctrines brought forward can be noticed. With the exception of H. P. Blavatsky, our writers have confined themselves to narrow views, chiefly as to the state of man after death, or how Karma affects him in life. As to the latter law, the greatest consideration has been devoted to deciding how it modifies our pleasure or our pain, and then as to whether in Devachan there will be compensation for failures of Karma; while others write upon reincarnation as if only mankind were subject to that law. And the same limited treatment is adopted in treating of or practicing many other theories and doctrines of the Wisdom Religion. After fourteen years of activity it is now time that the members of our society should make universal the application of each and every admitted doctrine or precept, and not confine them to their own selfish selves.

In order to make my meaning clear I purpose in this paper to attempt an outline of how such universal applications of some of our doctrines should be made.

Before taking up any of these I would draw the attention of those who believe in the Upanishads to the constant insistence throughout those sacred books upon the identity of man with Brahma, or God, or nature, and to the universal application of all doctrines or laws.

In *Brihadaranyaka Upanishad* is is said:

"Tell me the Brahman which is visible, not invisible, the *atman* who is within all?

"This, thy Self who is within all. * * * * He who breathes in the up-breathing, he is thy Self and within all. He who breathes in the down-breathing, he is thy Self and within all. He who breathes in the on-breathing, he is thy Self and within all. This is thy Self who is within all."

The 6th Brahmana is devoted to showing that all the worlds are woven in and within each other; and in the 7th the teacher declares that "the puller" or mover in all things whatsoever is the same Self which is in each man.

The questioners then proceed and draw forth the statement that "what is above the heavens, beneath the earth, embracing heaven and earth, past, present and future, that is woven like warp and woof, in the ether," and that the ether is "woven like warp and woof in the Imperishable." If this be so, then any law

that affects man must govern every portion of the universe in which he lives.

And we find these sturdy men of old applying their doctrines in every direction. They use the laws of analogy and correspondence to solve deep questions. Why need we be behind them? If the entire great Self dwells in man, the body in all its parts must symbolize the greater world about. So we discover that space, having sound as its distinguishing characteristic, is figured in the human frame by the ear, as fire is by the eye, and, again, the eye showing forth the soul, for the soul alone conquers death, and that which in the Upanishads conquers death is fire.

It is possible in this manner to proceed steadily toward the acquirement of a knowledge of the laws of nature, not only those that are recondite, but also the more easily perceived. If we grant that the human body and organs are a figure, in little, of the universe, then let us ask the question, "By what is the astral light symbolized?" By the eye, and specially by the retina and its mode of action. On the astral light are received the pictures of all events and things, and on the retina are received the images of objects passing before the man. We find that these images on the retina remain for a specific period, capable of measurement, going through certain changes before fading completely away. Let us extend the result of this observation to the astral light, and we assume that it also goes through similar changes in respect to the pictures. From this it follows that the mass or totality of pictures made during any cycle must, in this great retina, have a period at the end of which they will have faded away. Such we find is the law as stated by those who know the Secret Doctrine. In order to arrive at the figures with which to represent this period, we have to calculate the proportion thus: as the time of fading from the human retina is to the healthy man's actual due of life, so is the time of fading from the astral light. The missing term may be discovered by working upon the doctrine of the four yugas or ages, and the length of one life of Brahma.

Now these theosophical doctrines which we have been at such pains to elaborate during all the years of our history are either capable of universal application or they are not. If they are not, then they are hardly worth the trouble we have bestowed upon them; and it would then have been much better for us had we devoted ourselves to some special departments of science.

But the great allurement that theosophy holds for those who follow it is that its doctrines are universal, solving all questions and applying to every department of nature so far as we know it. And advanced students declare that the same universal application prevails in regions far beyond the grasp of present science or the average man's mind. So that, if a supposed law or application is formulated to us, either by ourselves or by some other person, we are at once able to prove it; for unless it can be applied in every direction—by correspondence, or is found to be one of the phases of some previously admitted doctrine—we know

that it is false doctrine or inaccurately stated. Thus all our doctrines can be proved and checked at every step. It is not necessary for us to have constant communications with the Adepts in order to make sure of our ground; all that we have to do is to see if any position we assume agrees with well-known principles already formulated and understood.

Bearing this in mind, we can confidently proceed to examine the great ideas in which so many of us believe, with a view of seeing how they may be applied in every direction. For if, instead of selfishly considering these laws in their effect upon our miserable selves we ask how they apply everywhere, a means is furnished for the broadening of our horizon and the elimination of selfishness. And when, also, we apply the doctrines to all our acts and to all parts of the human being, we may begin to wake ourselves up to the real task set before us.

Let us look at Karma. It must be applied not only to the man, but also to the Cosmos, to the globe upon which he lives. You know that, for the want of an English word, the period of one great day of evolution is called a Manwantara, or the reign of one Manu. These eternally succeed each other. In other words, each one of us is a unit or a cell, if you please, in the great body or being of Manu, and just as we see ourselves making Karma and reincarnating for the purpose of carrying off Karma, so the great being Manu dies at the end of a Manwantara, and after a period of rest reincarnates once more, the sum total of all that we have made him—or it. And when I say "we," I mean all the beings on whatever plane or planet who are included in that Manwantara. Therefore, this Manwantara is just exactly what the last Manwantara made it, and so the next Manwantara after this —millions of years off—will be the sum or result of this one, plus all that have preceded it.

How much have you thought upon the effect of Karma upon the animals, the plants, the minerals, the elemental beings? Have you been so selfish as to suppose that they are not affected by you? Is it true that man himself has no responsibility upon him for the vast numbers of ferocious and noxious animals, for the deadly serpents and scorpions, the devastating lions and tigers, that make a howling wilderness of some corners of the earth and terrorize the people of India and elsewhere? It cannot be true. But as the Apostle of the Christians said, it is true that the whole of creation waits upon man and groans that he keeps back the enlightenment of all. What happens when, with intention, you crush out the life of a common croton bug? Well, it is destroyed and you forget it. But you brought it to an untimely end, short though its life would have been. Imagine this being done at hundreds of thousands of places in the State. Each of these little creatures had life and energy; each some degree of intelligence. The sum total of the effects of all these deaths of small things must be appreciable. If not, then our

doctrines are wrong and there is no wrong in putting out the life of a human being.

Let us go a little higher to the bird kingdom and that of four-footed beasts. Every day in the shooting season in England vast quantities of birds are killed for sport, and in other places such intelligent and inoffensive animals as deer. These have a higher intelligence than insects, a wider scope of feeling. Is there no effect under Karma for all these deaths? And what is the difference between wantonly killing a deer and murdering an idiot? Very little to my mind. Why is it, then, that even delicate ladies will enjoy the recital of a bird or deer hunt? It is their Karma that they are the descendants of long generations of Europeans who, some centuries ago, with the aid of the church, decided that animals had no souls and therefore could be wantonly slaughtered. The same Karma permits the grandson of the Queen of England who calls herself the defender of the faith—of Jesus—to have great preparations made for his forth-coming visit to India to the end that he shall enjoy several weeks of tiger-hunting, pig-sticking and the destruction of any and every bird that may fly in his way.

We therefore find ourselves ground down by the Karma of our national stem, so that we are really almost unable to tell what thoughts are the counterfeit presentments of the thoughts of our forefathers, and what self-born in our own minds.

Let us now look at Reincarnation, Devachan, and Karma.

It has been the custom of theosophists to think upon these subjects in respect only to the whole man—that is to say, respecting the ego.

But what of its hourly and daily application? If we believe in the doctrine of the One Life, then every cell in these material bodies must be governed by the same laws. Each cell must be a *life* and have its karma, devachan, and reincarnation. Every one of these cells upon incarnating among the others in our frame must be affected by the character of those it meets; and we make that character. Every thought upon reaching its period dies. It is soon reborn, and coming back from its devachan it finds either bad or good companions provided for it. Therefore every hour of life is fraught with danger or with help. How can it be possible that a few hours a week devoted to theosophic thought and action can counteract—even in the gross material cells—the effect of nearly a whole week spent in indifference, frivolity or selfishness? This mass of poor or bad thought will form a resistless tide that shall sweep away all your good resolves at the first opportunity.

This will explain why devoted students often fail. They have waited for a particular hour or day to try their strength, and when the hour came they had none. If it was anger they had resolved to conquer, instead of trying to conquer it at an offered opportunity they ran away from the chance so as to escape the

trial; or they did not meet the hourly small trials that would, if successfully passed, have given them a great reserve of strength, so that no time of greater trial would have been able to overcome them.

Now as to the theory of the evolution of the macrocosm in its application to the microcosm, man.

The hermetic philosophy held that man is a copy of the greater universe; that he is a little universe in himself, governed by the same laws as the great one, and in the small proportions of a human being showing all those greater laws in operation, only reduced in time or sweep. This is the rule to which H. P. Blavatsky adheres, and which is found running through all the ancient mysteries and initiations.

It is said that our universe is a collection of atoms or molecules—called also *"lives;"* living together and through each the spirit struggles to reach consciousness, and that this struggle is governed by a law compelling it to go on in or between periods. In any period of such struggle some of these atoms or collections of molecules are left over, as it were, to renew the battle in the next period, and hence the state of the universe at any time of manifestation—or the state of each newly manifested universe—must be the result of what was done in the preceding period.

Coming down to the man, we find that he is a collection of molecules or *lives* or cells, each striving with the other, and all affected for either good or bad results by the spiritual aspirations or want of them in the man who is the guide, or god, so to say, of his little universe. When he is born, the molecules or cells or lives that are to compose his physical and astral forms are from that moment under his reign, and during the period of his smaller life they pass through a small manvantara just as the lives in the universe do, and when he dies he leaves them all impressed with the force and color of his thoughts and aspirations, ready to be used in composing the houses of other egos.

Now here is a great responsibility revealed to us of a double character.

The first is for effects produced on and left in what we call matter in the molecules, when they come to be used by other egos, for they must act upon the latter for benefit or the reverse.

The second is for the effect on the molecules themselves in this, that there are lives or entities in all—or rather they are all lives—who are either aided or retarded in their evolution by reason of the proper or improper use man made of this matter that was placed in his charge.

Without stopping to argue about what matter is, it will be sufficient to state that it is held to be co-eternal with what is called "spirit." That is, as it is put in the *Bhagavad-Gita*: "He who is spirit is also matter." Or, in other words, spirit is the opposite pole to matter of the Absolute. But, of course, this mat-

ter we speak of is not what we see about us, for the latter is only in fact phenomena of matter: even science holds that we do not really see matter.

Now, during a manvantara or period of manifestation, the egos incarnating must use over and over again in any world upon which they are incarnating the matter that belongs to it.

So, therefore, we are now using in our incarnations matter that has been used by ourselves and other egos over and over again, and are affected by the various tendencies impressed in it. And, similarly, we are leaving behind us for future races that which will help or embarrass them in their future lives.

This is a highly important matter, whether reincarnation be a true doctrine or not. For if each new nation is only a mass of new egos or souls, it must be much affected by the matter—environment left behind by nations and races that have disappeared forever.

But for us who believe in reincarnation, it has additional force, showing us one strong reason why universal brotherhood should be believed in and practiced.

The other branch of the responsibility is just as serious. The doctrine that removes death from the universe and declares that all is composed of innumerable lives, constantly changing places with each other, contains in it of necessity the theory that man himself is full of these lives and that all are traveling up the long road of evolution.

The secret doctrine holds that we are full of kingdoms of entities who depend upon us, so to say, for salvation.

How enormous, then, is this responsibility, that we not only are to be judged for what we do with ourselves as a whole, but also for what we do for those unseen being who are dependent upon us for light. W. Q. J.

(The foregoing article was first printed by William Q. Judge in *The Path* for October, 1889).

# RE-INCARNATION AND MEMORY

(CONTINUED FROM PAGE 103.)

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Now to return to the life of man, let us observe that, relatively independent of nature's ideals, he has also his own ideals, and that these ideals or aims more or less shape his life. Man's ideals are a compound derived from his appetites, passions, or desires, on the one hand, and his aspirations, hopes, and disappointments, on the other. All these make up the round of his experience, and consti-

tute his sphere of life. As to symmetry man's sphere is thus distorted. With the ego as the center, if man's sphere of life is to be rounded to perfection, his experience should be so adjusted that it shall pertain equally to the two worlds of which his consciousness takes equal cognizance. His thought shall inspire his action, and his action shall again give rise to thought. He will thus act consciously, and designedly, rather than impulsively or passionately. Man would thus have a rounded experience and a range of consciousness that would be both extended and clear, and by so adjusting his experience of the two worlds in which his ego abides, by checking one set of experiences with the other, he would have real knowledge of both.

As a matter of fact, there are individuals who in one short life have well-nigh exhausted physical sensuous experience. The aged Faust was exactly in this condition. But in such cases, the development being altogether one-sided and the experience pertaining so largely to the gross and material, the range of consciousness is really very narrow indeed. The vehicle of this experience, the physical body, is cast off at death, and the ego thus released and rounding up its experience on the higher or spiritual plane would find itself confined to very narrow dimensions. With little conscious experience in the higher realm which now constitutes the theater of its being, and its familiar channels destroyed, with no organ of physical memory like the physical brain, there could remain but a confused precipitate in consciousness by which even the recent experiences of earth-life could be retained, and this must soon fade away. The ego now enters on a new phase of existence, in the world of causes, but where it has to work out, or "experience," the effects of its recent life on earth. When these have run their course and become exhausted, let us say that it returns to life on earth. Nothing remains of its former life save only precipitated results. The former body is destroyed, and the senses of its former life changed beyond recognition. In other words, nothing remains of the former personality. The precipitated results as impulses to new activities belong to the individual life, or to the real ego. Thus the personal and the individual memory differ as do the elements of a compound from the precipitated result in life's alembic.

Memory as a faculty of man is one of the normal functions of the human brain. It is the record of the process of events, external objects, in relation to sensations and feelings occurring in consciousness, instigated by will or desire, or passively experienced or submitted to. The brain is the organ of memory, the physical basis within or upon which is recorded this moving panorama of events. The pictures of memory are associated incidents, brought to consciousness through the channels of perception, feeling or emotion. In the exercise of the faculty of memory, "recollection," we re-collect these experiences by suggestion; the order of association of events enables us to gather again the links of the chain. Memory is the faculty, re-collection its function, and the brain is the center to which aggregate and from which radiate this group of experiences.

These brain pictures are moving panoramas and concern events, and they can no more be repeated than any two other objects in nature can be duplicated. They may, however, be approximately recovered. Such recovery is at best but a faint, disjointed and imperfect echo of their originals. The external objects have changed or disappeared; the feelings and emotions have changed or cannot be again experienced. An idea wakens the echo of past experience, and the result is *remembrance*. If *by an effort of the will* we recover the chain of experiences or emotions, it is *re-collection*. Memory, remembrance, and recollection are all phenomenal in character, that is, they are moving events occurring in time. The brain and its function belong to the same category. Therefore, repetition is impossible, and recovery is never more than partial or approximate. All these belong to the physical side of memory. But memory has another side, viz., the *noumenal*. To illustrate: Let us suppose certain events occurring in time and brought to the individual consciousness, and let us number these 1, 2, 3, 4, 5. Sensation experiences these events, and memory records within the brain both the facts and their *order of occurrence*. An idea by association spontaneously wakens the echo of the former events, and we approximately *remember*. We search for these events consciously by an effort of the will and we approximately *re-collect*, always, however, with missing links, either as to order or strength of details. Now let us group our numbers 1, 2, 3, 4, 5=15. We have now the *sum* of the previous experience, the details of which have disappeared. The will can no longer recover the details 1, 2, 3, 4, 5, and the sum of these, 15, bears a different relation to consciousness. We have "*forgotten*" the details past all recovery, but an experience once had can never be *as though it had not been*. It has wrought its effect, and if it is ever in any way recovered or recalled it is a *reminiscence*. Physical memory is to reminiscence what the elements of a mixture are to a compound. In one we have separate details, and an orderly sequence of relations. These belong to *time*. In the other we have the precipitate occurring in life's alembic, and this belongs to "*eternity*." The first is phenomenal; the second noumenal, upon which time has ceased to act, for it has become part of our very selves. Memory belongs to the personality of time and sense. Reminiscence belongs to the permanent individual. Memory is the field-notes in the realm of thought. Reminiscence is the permanent record in the realm of intuition, the title-deed of the permanent possessions of the soul *(ego)*. (See *The Key to Theosophy*, pages 124 and 125.)

Our illustration from the well-known facts of chemistry carries us still further. Reminiscence as compared with physical memory is in no sense a loss, but a far higher result. No knowledge that could possibly be derived from the study of the uncombined elements oxygen and hydrogen could ever pre-suppose water, and nothing short of analysis would show that water is a union of these two substances. Oxygen and hydrogen seem to have disappeared altogether, and something entirely different to have taken their place.

Definite association seems to have brought to light latent properties hitherto unsuspected. They have passed from the plane of elements to that of compounds. Even so are memory and reminiscence related. The details of experience as the result of sensation and consciousness, when precipitated as resultants, become motives, causes, instead of results, and so color all future experiences. These having become part of the ego, are carried along with it; not as accretions, but as essences. Here is the logical basis of intuition, as rational as anything we know of physical memory. In the long journey of the soul, even during one incarnation, it is not lumbered up and loaded down with the accretions of memory. In place of the car-loads of ore we have the portable ingots of bright metal. We learn by experience; not by the mere record of its facts, but by the potency of its results. If the record were all, it would soon become, indeed, a lost record of a dead language, a shadow upon a wall, leaving its own trace, but presently so overlaid by other shadows, so confused and blended, as to be past all recovery. Reminiscence is to memory what the spirit is to the physical body,—that which alone gives it life and renders it immortal. Are not these facts and relations common experiences in our present life? Let us see.

"Time is but the space between our memories; as soon as we cease to perceive this space, time has disappeared. The whole life of an old man may appear to him no longer than an hour, or less still; and as soon as time is but a moment to us, we have entered upon eternity. * * * Time is, then, the successive dispersion of being."—(Auriet's Journal, page 2.)

From birth to prime the faculties of man unfold; from prime to old age the faculties wane. In the natural order this unfolding and waning are really a transmutation. In early life the sensuous sphere predominates, and both the intellectual and spiritual are in abeyance. In adult and more advanced life the sensuous sphere wanes and the higher faculties take control. This is the natural order, and it is seldom seen, for there are few natural lives. The follies of youth are more often the harvest of age, dead-sea apples in place of the ripe fruit of the tree of life, while repentance and remorse embalm the living corpse of a wasted life and slighted opportunities. These are unnatural lives, and the real faculties of man are never thus realized. Mediocrity—the slumber of the soul—is, at best, the result of unnatural lives, and old age even, when reached, is miserable beyond description. What is called talent is usually a partial and unsymmetrical awakening of the soul from the dominion of the senses. Talent does with ease that which mediocrity accomplishes with great difficulty, if at all. In the ordinary life of the world nothing short of real genius carries man out of himself and suggests the real nature of his being. Genius does with ease that of which mediocrity never even dreams, and of which no mere talent is capable. Genius dreams of the true, and gets glimpses of the essential being. Mediocrity follows; talent commands; genius knows and seldom stops to reason; it is beyond reason. "Time is the supreme illusion." "To escape by the ecstacy of inward vision from the whirl-

wind of time, to see one's self *sub specie eterni,* is the word of command of all the great religions of the higher races."

Mediocrity has little of either reminiscence or intuition, but may develop physical memory very largely. Talent has flashes of intuition, but is rather bias than illumination, a withdrawal of perceptions and faculties from other realms, to concentrate them on one sphere. Genius is another name for reminiscence, an ecstacy of inward vision, the essence of many memories, the synthesis of former experiences.

Physical memory is the record of passing events, but it is not the preserver of experience. Physical memory is but the outer husk of experience. Experience relates to feeling an consciousness; memory to time and sense. Memory relates solely to the past, to that which illusion. Past, present, and future,—what illusions! The past is dead, the future is not, and these constitute the present as a fleeting unreality. Never until consciousness is severed from time and liberated from sense, does man realize that he *is*. In the outer sphere of man's life his faculties are related to the panorama of events, and these he perceives only in detail and in sucession. In the inner sphere of man's being he knows *all at once*. This is true even in dreams, where the events of years pass in review in a moment of time. Memory grasps at the days and attempts to hold the slow-plodding years. Reminiscence has dissolved all these in the waters of oblivion, only to preserve their essence as motors, intuitions for future guidance. These are but logical deductions from our present experience, without assuming any future life. If, however, in the present life man is able to free his consciousness from the illusions of sense and time, he comes to know of essential being, and only then does he begin to correctly interpret the things of time.

All that we know of the brain shows it to be the organ of physical memory, and shows, moreover, that any change of its structure or perversion of its function impairs or obliterates memory. Cases of disease have been known from which individuals have recovered with complete oblivion of nearly all the past. Adults previously well-educated have forgotten even how to read, and have had to begin all over again like children. In some cases there has been a slow and gradual recovery of the past. In others there has been little recovered of the past. The normal function of the brain has been arrested in the middle of a sentence, memory has been thus entirely suspended, and insanity or imbecility has supervened; after the lapse of months memory and consciousness have returned, perhaps from a surgical operation, and the broken sentence has been completed. Similar cases often occur in the annals of surgery.

The forgetfulness of old age is proverbial. The tablets of memory first refuse to record new impressions. The things of yesterday are forgotten, and the memories of youth return, mere glimpses of a summer day or a night of sorrow. These also in turn disappear, and insensibility and imbecility often supervene.

The man again becomes a helpless child leaning toward the great mother's breast, longing for rest and sleep.

If this is so often the record of the life of man whom "three score years and ten" reduce to imbecility, and with memory already departed, how can it be possible that, when the brain is decomposed and resolved back to its original dust, it should still perform a function which it so often loses before death? If memory fades as the brain decays, and consciousness displays itself on an entirely different plane after death, and for a thousand years, as we count time, lives a subjective life, the former records of memory are not only barred by "death," but even the bias given to consciousness must fade also. If, therefore, reincarnation should occur, there would not be the least reason to suppose that the memory that derived its form and experience from the contour and development of the brain and the circumstances of its environment, and that has been decomposed a thousand years previously, should adhere to the ego now embodied in another race and time with a new brain and a renewed consciousness. So far as memory is concerned, this is a new creation; and so far as individual consciousness is concerned, the former personality has been annihilated.

What we call memory, therefore, as a function of the organized brain perishes with the body.

If memory is the temporary record of passing events, and both the events and the record belong to time, is there not something in man that records memory itself, thus bridging the chasm of "death" and anchoring every experience of the soul to the real *ego?* This is precisely the nature of experience of which memory is the matter side, related to sense and time, and of which reminiscence is the spirit side related to essential being. And here again it is unnecessary to assume a life beyond the present, for our present experiences prove this to be so. It is but the subjective side of our present every-day experiences, and belongs to our *mode of consciousness.* In order to realize this in any large degree it is only necessary to withdraw our consciousness gradually and persistently from the illusion of the senses to the ecstacy of inward vision, that is to gradually elevate the plane of consciousness. Man may thus come to *know* the super-sensitive world precisely as he knows the things of sense and time, viz. by experience. He may furthermore realize that the latter are pure illusions, while the former are the only realities. The evidence of things unseen will end thus in fruition; the unseen and the unknown become the things seen and known. Human experience on this superior plane is also fortified by analogy and by the orderly processes of nature. If we assume the continued existence of the soul *(ego)*, we have also to assume the continuance of its *method of knowing*, else we annul consciousness itself. The consciousness of the ego and its real method of knowing, viz. by experience, are all that enable us to predicate continued existence. If consciousness is now displayed on both the objective plane, through the medium of the senses, and on the subjective

plane through intuition, reminiscence and the like, then the ego having already experience on both planes in unequal degree, often almost exclusively here on the lower plane, may display itself almost exclusively on the subjective plane, and this often occurs in trance and related conditions. This is the key to the higher consciousness and diviner life.

One-third of our present life is practically divested of memory. When the plane of consciousness is shifted in sleep, memory reveals its true character as belonging to matter and time, and as in no sense essential to existence, experience, or consciousness.

Man's immortality is therefore within his grasp, his destiny is within his own hands, and he may recover the substance of all his past while he realizes his birth-right even now.

> "He who has not even a knowledge of common things is a brute among men: He who has an accurate knowledge of human concerns alone is a man among brutes: But he who knows all that can be known by intelligent energy is a god among men."

(The foregoing article was first published by Mr. Judge over the signature of "Harij" in the *Path,* Volume IV, 1889-1890.)

# A CURIOUS TALE

Some years ago I ran down to the Lakes of Killarney, but not for the purpose merely of seeing them as any other traveler. During my boyhood the idea of going there had always been before me, and, in dreams I would often find myself on the water or wandering near by. After this had occurred many times, I procured photographs of the scenery and was quite surprised to find that the dreams were accurate enough to seem like recollections. But various vicissitudes took me to other parts of the world, so that I had passed my majority without having visited the place, and, indeed, the decision to go there at last was not made until one day, while looking into a shop window in Dublin, my eye fell upon a picture of Killarney, and in an instant I was filled with a strong desire to see them. So I went on the first train and was very soon there, quartered with an old man who from the first seemed like an old friend.

The next day or two were devoted to wandering about with no purpose nor with very great satisfaction, for the place as a bit of country did not interest me after all my wanderings in many different climes. But on the third day I went off into a field not far from the shores of one of the sheets of water, and sat down near an old well. It was still early in the afternoon, and unusually pleasant. My mind had no particular object before it, and I noticed

an inability, quite unusual, to follow long a definite train of thought. As I sat thus drowsiness came over my senses, the field and the well grew grey but still remained in sight, yet I seemed to be changing into another man, and, as the minutes flew by, I saw the shadowy form or picture of a tall, round tower rising, some fifty feet high, just beyond the well. Shaking myself, this disappeared and I thought I had fought off the sleepy feeling, but only for a moment. It returned with new intensity.

The well had disappeared and a building occupied its place, while the tall tower had grown solid; and then all desire to remain myself disappeared. I rose with a mechanical feeling that my duty, somehow or other, called me to the tower, and walked over into the building through which I knew it was necessary to go in order to reach the tower. As I passed inside the wall, there was the old well I had seen upon first coming into the field, but the strange incident did not attract my attention, for I knew the well as an old landmark. Reaching the tower, the steps wound up before me to the top, and as I mounted them a voice quite familiar called my name—a name not the same that I owned to upon sitting down near the well, but that did not attract my attention any more than the old well inside the wall. At last I emerged upon the top of the tower, and there was an old man keeping up a fire. It was the eternal fire never yet known to have gone out, and I out of all the other young disciples alone was permitted to help the old man.

As my head rose above the level of the low rim of the tower, I saw a calm and beautiful mountain not far away, and other towers nearer to it than mine.

"You are late," said the old man. I made no reply, as there was none to make; but I approached and showed by my attitude that I was ready to go on watching in his place. As I did this it flashed across me that the sun was nearing the horizon, and for an instant the memory of the old man with whom I had lodged came before me, as well as the express train to be reached by cart, but that faded out as the old watcher looked into my brain with his piercing eyes.

"I fear to leave you in charge," was his first remark. "There is a shadow, dark and silent, near you."

"Do not fear, father," said I; "I will not leave the fire nor permit it to go out."

"If you do, then our doom is sealed and the destiny of Innisfallen delayed."

With those words he turned and left me, and soon I heard his foot-fall no more on the winding stairs that led below.

The fire seemed bewitched. It would hardly burn, and once or twice it almost paralyzed me with fear, so nearly did it expire. When the old man left me, it was burning brightly. At last it seemed that my efforts and prayers were successful; the blaze sprang up and all looked well. Just then a noise on the stairs caused me to turn round, and to my surprise a complete

stranger came upon the platform where none but the guardians were allowed.

"Look," said he; "those fires beyond are dying out."

I looked and was filled with fear to see that the smoke from the towers near the mountain had died out, and in my sudden amazement rushed to the parapet to get a nearer view. Satisfied that what the stranger said was true, I turned to resume my watch, and there, O horror! my own fire was just expiring. No lights or tinder were permitted there; the watcher had to renew the fire by means of the fire. In a frenzy of fear I leaped to new fuel and put it on the fire, fanned it, laid my face to it and strove with maddened gasps to blow the flame up, but all my efforts were vain—it was dead.

A sickening dread seized me, succeeded by a paralysis of every nerve except those that aid the hearing. I heard the stranger move toward me, and then I recognized his voice as he spoke. No other noises were about, all was dead and cold, and I seemed to know that the ancient guardian of the fire would return no more, that no one would return, that some calamity had fallen.

"It is the past," the stranger began, "you have just reached a point where you failed to feed the fire ages ago. It is done. Do you want to hear of these things? The old man has gone long ago, and can trouble you no more. Very soon you will be again in the whirl of the nineteenth century."

Speech then returned to me and I said, "Yes, tell me what this is, or has been."

"This is an old tower used by the immediate descendants of the white Magicians who settled on Ireland when England's Isle had not yet arisen from the sea. When the great Masters had to go away, strict injunctions were left that no fires on these towers were to go out, and the warning was also given that, if the duties of life were neglected, if charity, duty, and virtue were forgotton, the power to keep these fires alive would gradually disappear. The decadence of the virtues would coincide with the failure of the fires, and this, the last tower, guarded by an old and a young man, would be the last to fail, and that even it could save the rest if its watchers were faithful.

"Many years elapsed, and the brilliant gem placed upon the mount of Innisfallen blazed both by day and night until at last it seemed to fade a little. The curious sounding-stones, now found in Ireland, were not so easily blown; only when a pure and faithful servant came down from the White Tower did the long, strange and moving sounds float over the mountains from the stone placed near the mount on which was the gem. Those stones had been used by the great magicians, and when the largest of them all, lying near the great White Tower, was sounded, the fairies of the lakes appeared; when the stone of the mount was blown together with that at the White Tower, the spirits of the air and the water ranged themselves obediently around.

"But all this altered, and unbelief crept in while the fires were kept up as a form.

"You were relied on with the old man. But vain dreams detained you *one* hour beyond your appointed time on this fatal day, now in the past but shown you by my special favor. You came, but late. The old man was compelled to wait, but still feared to leave you, for he saw with prescient eye the dark finger of fate. He descended the stairs, and at its foot fell down and died. Your curiosity then drew you at the exact fatal moment to look at yonder tower, although you knew the prophecy and believed it. That moment decided all—and, poor boy, you could not hold back the iron hand of destiny.

"The fire has gone out. You returned to the floors below; at the foot of the stairs you saw them carrying off the old man and——— * * * "

At this point I saw the shadowy waving shape of the tower; the building had disappeared, the well was beside me, and I was in the field again. Oh!

(The foregoing article was first printed by Mr. Judge in the *Path* magazine for December, 1888, over the signature "Bryan Kinnavan.")

# THE MONAD

(Continued from Page 109)

## THE EVOLUTION OF HUMAN FORM

It is necessary now to consider the process by which the Lunar Monads became human beings in the full sense of that term upon the earth chain. To that end the author of the "Secret Doctrine" reminds us that the Lunar Monads reach the Earth Chain in successive waves and that these successive waves are therefore at different stages of their development. The first monads to arrive on the Earth Chain are naturally the first to arrive at the human stage, while the later arrivals, the "laggards," will not arrive at the human stage at all during this cycle.

> It must be borne in mind that the Monads which enter upon the evolutionary cycle upon Globe A, in the First Round, are in very different stages of development. Hence the matter becomes somewhat complicated. Let us recapitulate.
>
> The most developed, the Lunar Monads, reach the human germ-stage in the First Round; become terrestrial, though very ethereal, human beings towards the end of the Third Round, remaining on the Globe through the "obscuration" period, as the seed for fu-

> ture mankind in the Fourth Round, and thus become the pioneers for Humanity at the beginning of this, the present Fourth Round. Others reach the human stage only during later rounds, i. e., in the second, third or first half of the Fourth Round. And finally the most retarded of all—i. e., those still occupying animal forms after the middle turning point of the Fourth Round—will not become men at all during this Manvantara. They will reach to the verge of humanity only at the close of the Seventh Round, to be, in their turn, ushered into a new chain, after Pralaya, by older pioneers, the progenitors of humanity, or the Seed-Humanity (Shishta), viz., the men who will be at the head of all at the end of these Rounds.
>
> (Secret Doctrine 1, 204.)

But at this stage the process becomes more complicated since man is the meeting point of three different schemes of evolution, interwoven and interblended at every point. These are the Monadic or Spiritual, the Intellectual, and the Physical Evolution, but the student must remember that these are not to be looked upon as essentially separate or independent, but rather as aspects of the One Reality, the reflections of Atma on the field of Cosmic Illusion. These three schemes of evolution are enumerated as follows:

> The Monadic, as the name implies, is concerned with the growth and development into still higher phases of activity of the Monads, in conjunction with:
>
> 2. The Intellectual, represented by the Manasa-Dhyanis (the Solar Devas) or the Agnishwatta Pitris) the "givers of intelligence and consciousness" to man, and
>
> 3. The Physical, represented by the Chhayas of the Lunar Pitris, round which nature has concreted the present physical body. This body serves as the vehicle for the "growth," to use a misleading word, and the transformations—through Manas and owing to the accumulation of experience—of the Finite into the Infinite, of the Transient into the Eternal and Absolute.
>
> Each of these three systems has its own laws, and is ruled and guided by different sets of the highest Dhyanis or Logoi. Each is represented in the constitution of man, the Microcosm of the great Microcosm; and it is the union of these three streams in him, which makes him the complex being he now is.
>
> (Secret Doctrine 1. 203.)

Let it be remembered that these schemes of evolution are differing states of consciousness of the One Reality. Confusion must inevitably follow if the all-pervading principle of Unity is overlooked.

Let us now see what the teaching has to say as to the evolution of the physical body which is to be the human home of the ascending Monad which has reached the Earth Chain from the Lunar Chain. In the "Secret Doctrine" (1. 197) we find an enumeration of the three divisions of the Monadic Host, the first of these divisions being the most developed Monads—the Lunar Gods or "Spirits," called in India the Pitris—whose function it is to pass in the First Round through the whole triple cycle of the mineral, vegetable and animal kingdoms, in their most ethereal, filmy and rudimentary forms, in order to clothe themselves in, and assimilate, the nature of the newly formed chain. It is they who lead and represent the human element during the Second and Third Rounds, and finally evolve their shadows at the beginning of the Fourth Round for the Second Class, or those who come behind them.

This is still more succinctly shown in the following quotation from which we see the most developed Lunar Monads or Pitris passing the First Round through the lower kingdoms and finally evolving their shadows at the beginning of the Fourth Round, as already said, for the Second Class or those who come behind them. It is these shadows that become the human form, and it is worth noting here that the whole scheme of evolution is based upon the service rendered by the more advanced to the less advanced, the self-sacrifice of the pioneers to those that follow.

> It is then the Moon that plays the largest and the most important part, as well in the formation of the earth itself, as in the peopling thereof with human beings. The Lunar Monads, or Pitris, the ancestors of man, become in reality man himself. They are the Monads who enter on the cycle of evolution on Globe A, and who, passing round the Chain of Globes, evolve the human form, as has just been shown. At the beginning of the human stage of the Fourth Round on this Globe, they "ooze out" their astral doubles, from the "ape like" forms which they had evolved in the Third Round. And it is this subtle, finer form, which serves as the model round which Nature builds physical man. These Monads, or Divine Sparks, are thus the Lunar Ancestors, the Pitris themselves; for these Lunar Spirits have to become "men," in order that their monads may reach a higher plane of activity and self consciousness, i. e., the plane of the Manasa Putras, those who endow the "senseless" shells, created and informed by the Pitris, with "mind," in the latter part of third root race.
>
> In the same way, the Monads, or Egos, of the men of the seventh round of our earth, after our own globes A. B. C. D., etc., parting with their life energy, will have informed, and thereby called to life, other laya

> centres, destined to live and act on a still higher plane of being—in the same way will the Terrene Ancestors create those who will become their superiors.
>
> (Secret Doctrine 1. 203.)

We find this same scheme of physical evolution referred to again and again throughout the "Secret Doctrine." Thus in Volume 2, page 697, there is a brief recapitulation of the process in the following terms:

> Archaic Science allows the human physical frame to have passed through every form, from the lowest to the very highest, its present one, or from the simple to the complex—to use the accepted terms. But it claims that in this Cycle, the Fourth, the frame having already existed among the types and models of Nature from the preceding Rounds—it was quite ready for man from the beginning of this Round. The Monad had but to step into the Astral Body of the Progenitors, in order that the work of physical consolidation should begin around the shadowy prototype.
>
> (Secret Doctrine 2. 697.)

Again in Volume 2, page 92, we are reminded that "The Progenitors of Man, called in India Fathers, Pitaras, or Pitris, are the 'Creators' of our bodies and lower principles. They are ourselves, as the first personalities and we are they. Primeval man would be 'bone of their bone and the flesh of their flesh' if they had bones and flesh. As stated, they are 'Lunar Beings.'"

The Lunar Pitris who thus evolved their shadows around which physical man was to be built are sometimes referred to as the Lower Angels who gave to man what they could, but who were unable to give him the spark of spiritual mind inasmuch as they had not developed it for themselves. The endowment of man with a spiritual mind by another order of beings will be referred to subsequently. In the meantime the following illuminating reference may be quoted:

> Thus the Monads destined to animate future Races * * * had passed their phases of "immetalization," of plant and animal life, from the lowest to the highest, and were waiting for their human, more intelligent form. Yet what could the Plastic Modellers do but follow the laws of evolutionary Nature? Could they, as claimed by the biblical dead-letter, form, "Lord-God" like, or as Pygmalion in the Greek allegory, Adam-Galatea out of volcanic dust, and breathe a "Living Soul" into man? No, because the Soul was already there, latent in its Monad, and needed but a "coating." Esoteric philosophy * * * shows the

> ethereal form out of themselves, and leaving the physical form to evolve gradually from its ethereal, or what would now be called, protoplasmic model.
>
> (Secret Doctrine 2. 159.)

The difference between those already touched by the divine intellectual fire and those who "were not ready" for it is made additionally plain in the following extract:

> Even in the coming Seventh Race, at the close of this Fourth Round, while our four lower principles will be fully developed, that of Manas will be only proportionately so. This limitation, however, refers solely to the spiritual development. The intellectual, on the physical plane, was reached during the Fourth Root Race. Thus, those who were "half ready," who received "but a spark," constitute the average humanity which have to acquire their intellectuality during the present Manvantaric evolution, after which they will be ready in the next for the full reception of the "Sons of Wisdom." While those which "were not ready" at all, the latest Monads, which had hardly evolved from their last transitional and lower animal forms at the close of the Third Round remained the "narrow-brained" of the stanza. This explains the otherwise unaccountable degrees of intellectuality among the various races of men—the savage Bushman and the European—even now. Those tribes of savages, whose reasoning powers are very little above the level of the animals, are not the unjustly disinherited, or the "unfavored," as some may think,—nothing of the kind. They are simply those *latest arrivals* among the human Monads, which "were not ready;" which have to evolve during the present round, as also on the three remaining globes—hence on four different planes of being—so as to arrive at the level of the average class when they reach the fifth round. One remark may prove useful, as food for thought to the student in this connection. The Monads of the lowest specimens of humanity—the "narrow brained" savage South Sea islander, the African, the Australian —had no Karma to work out when first born as men, as their more favored brethren in intelligence had. The former are spinning out Karma only now; the latter are burdened with past, present and future Karma. In this respect the poor savage is more fortunate than the greatest genius of *civilized countries.*
>
> (Secret Doctrine 2, 177.)

Thus we have an explanation of the existence of savage races and of those whose reasoning powers "are very little above the level of the animals."

(To be Continued)

# QUESTIONS AND ANSWERS

General Registrar, Etc.:

I like the copy of Theosophy which you sent me, and am in sympathy with its professed objects. But I am still somewhat interested in personalities, and should like to know who you are, and just what you do represent. The fact that you hold the illustration of the propylus with the all-seeing sun in the perspective, I realize does not necessarily imply that you are a branch of the ——— Lodge trying a new "tack," as I know that Mr. Judge used that same emblem in his magazine. But I am so sick of the personalities of the ——— and other **personal** societies that I should like to be certain that it is not so.

I am a member of the ——— society, but local conditions here and elsewhere have seemed to me very unsatisfactory, indeed; and I feel intensely the impersonality of truth. Therefore, I see a big reason for the objects you suggest. Will you not take me into your confidence? I assure you I may be trusted.

Yours fraternally,

———

DEAR FELLOW THEOSOPHIST:

Your letter of December 18th came while the person known as "General Registrar" was in New York, so there was of necessity some delay in reply. It is good to know that the little magazine "Theosophy" meets your approval, for it imports a recognition on your part of something needed in the field of Theosophical effort, and a concordance with that effort.

Your enquiry as to the personalities involved is natural in view of the many peculiar aspects that have arisen in regard to Theosophy and the Movement; yet the very fact that all personality is excluded in the Declaration of the United Lodge of Theosophists, and in the magazine should be evidence that there is no attempt to foist any one or number of personalities upon the public or upon Theosophical students. What is endeavored to be accomplished is, to present Theosophy as presented by the original exponents free from all present personalities, or claims of succession or pre-eminence. That endeavor can only be judged by its own merits—not by any name whatever which may be attached to the effort.

The writer, who is not the General Registrar, may say that this effort of the U. L. T. and the magazine has been undertaken by some old students of Theosophy as a following of the lines laid down by the Teachers, it being realized that every single organization calling itself "Theosophical" had departed from those lines and drifted on to some "sand-bank of thought," following form and personality rather than Theosophy itself.

As the "Declaration" shows, the U. L. T. is independent of any form, yet containing within its scope all forms, so there should be no question, in regard to connections with any such. It is to set Theosophy free from all these that the U. L. T. exists.

If names are of any use to you, some can be given as a matter of assurance of good faith. You may know one or more of them; they are all real live Theosophists.

Among those associated in this work are the following * * * and about one hundred others, the motto of all these is that of H. P. B.: "Theosophy first, Theosophy last," one aim, one purpose, one teaching.

Trusting that this little introduction will be enough of an assurance to you that there is nothing but Theosophy itself in this gallery, the writer signs himself as one of the above with the conviction that anything said by him will be fully endorsed by any of the others. Yours very truly,

United Lodge of Theosophists.

# ON THE LOOKOUT

Among the notable books of the day—alike from the religious literary, and political points of view—is a volume by Mr. W. P. Ryan, entitled "The Pope's Green Island." (Small, Maynard & Company, $1.50) If the title is infelicitous the contents in their scope and breadth of treatment are everything that can be desired. Mr. Ryan presents us with the Ireland of today, and perhaps no higher praise can be given than to say that the personal equation is invisible.

But it is with religious and philosophical Ireland that we are most concerned, and in this connection the author has something to say in evidence that Theosophic work has not been in vain, and that it has left a visible mark upon the thought of a nation. The religious thought of Ireland, he says, has been revolutionized during the present century. Men have awakened to find themselves remade, and in becoming less theological they have become more religious.

> The factors that conduced to these things were subtle and various. Some of those who have experienced the greatest changes declare that the start and the stages are not clearly realizable, at least intellectually, even by themselves. The laws of the subjective and subconscious life elude sounding and summarizing. The effects are more evident than the causes. It can be said that in some cases something in the developments suggest Gnosticism, neo-Platonism, Buddhism, Hinduism, Theosophy, esoteric Christianity, the esoteric Celticism of certain stories and poems, Hermetic philosophy—of course, there is a sense in which they are all kindred. But that is no real, at any rate, no full, explanation. Many would have changed and developed much as they did had these things never been expressed and preserved. The impulse and the light were in themselves. They had questioned, brooded, and thought in their own way, and then some, but not all of them, by different roads and at different times, came to the realization of the fact that much of the East and not a little of the West had carried the questioning and the intuition to immeasurably further stages, ages and cycles before them. After all, it really meant that all of them, ancients and moderns, had been trying to see, or had seen, from the soul's point of view.

The author goes on to speak of some of the prominent Theosophists who have worked in Ireland and who "have greatly changed the trend and color of lives in Dublin and elsewhere."

> Ireland gave several Theosophists, such as William Quan Judge,

> to the general movement and mission. Of Judge and his individuality, men in Dublin, not lightly given to eulogy, speak with enthusiasm and affection. In his later years, like other Irish Theosophists, he was specially identified with the movement in America.

Contact with Theosophic thought, says the author, left a sense of spiritual romance. One's mind seemed to grow, to become creative; and a more subtle and secret self could watch the process and the unfolding with a sense at once of detachment and wonder. It is interesting, continues Mr. Ryan, to watch the effect of these ideas upon those who come within their sway, and here we may allow ourselves a concluding quotation descriptive of the effect of the teaching of reincarnation.

> But no single doctrine has caused more discussion, or fared farther, than that of reincarnation or re-embodiment. It is, of course, bound up with several others, but it seems to prove more of an inspiration—or a storm center—than any of them. Where it is accepted, in its philosophical and spiritual essence, revolution follows. Many confound it at first with transmigration of souls, and necessarily those who consider their habitual selves as their real selves—who cannot imagine themselves as souls acting through a temporary personality—fail to grasp its bearing. This, in my experience, is more common amongst Irish women than Irish men, though to other Irish women it is a very definite article of belief or faith. Some objectors have been much embarrassed by the information that it was held by the early Christians—they grow restive nowadays at the name of Origen. Others are horrified at the notion of further trial-lives on earth, but would gladly reconcile themselves to the thought of re-embodiment and progression in other spheres or states. The doctrine, of course, was accepted in early Ireland, though Dr. Hyde and Professor MacNeill, on curiously inconclusive evidence, incline to the view that it was not general. For various people who have come under the spell of the Gaelic idea, it has a great attraction. The thought that their real selves worked through bygone personalities and bodies in a far off Gaelic civilization, and that their present enthusiasm means the stir and response of something stored from the past in higher and permanent reaches of their being, proves attractive.

There is much more that might be quoted did space permit. But enough has been given to show that we have here an unusual book and one written with unusual candor.

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Alfred Russel Wallace, the contemporary of Darwin, in whose honors he shared, and celebrated for the energy of his psychic researches, has just celebrated his ninetieth birthday and he finds no reason to be satisfied with the progress of the world. Mankind, he says, has not advanced in morals or intellect during 7000 years. He has seen immense industrial and scientific development but no real improvement. Everything is as bad as it can possibly be. Every industry must be inspected, or the producer will cheat the customer, or poison his employes, or work them to death in unwholesome factories. "From top to bottom our whole social environment is rotten, full of vice and everything that is bad." Adulteration of goods and cruelty to the poor, and everywhere lies and sham, he takes to be the marks of the age. Dr. Wallace's survey will hardly find favor with a current optimism which shuts its eyes resolutely to facts and loudly proclaims the things which are not so. The distinguished evolutionist seems to see the prediction of the Vishnu Purana being carried out before his eyes, as indeed do all

that have eyes to see. This particular forecast of Kali Yuga will be found in the Secret Doctrine (1.404) and we may as well refresh our minds with its terms.

> There will be contemporary monarchs, reigning over the earth, kings of churlish spirit, violent temper, and ever addicted to falsehood and wickedness * * * they will be of limited power * * * their lives will be short, their desires insatiable * * * Wealth and piety will decrease day by day, until the world will be wholly depraved * * * Property alone will confer rank; wealth will be the only source of devotion; passion will be the sole bond of union between the sexes; falsehood will be the only means of success in litigation; and women will be objects merely of sensual gratification * * * **External types will be the only distinction of the several orders of life;** dishonesty (anyaya) will be the universal means of subsistence; weakness the cause of dependence; menace and presumption will be substituted for learning; liberality will be devotion; a man, if rich, will be reputed pure; mutual assent will be marriage; fine clothes will be dignity * * *he who is the strongest will reign * * * Thus in the Kali age will decay constantly proceed, until the human race approaches its annihiliation (pralaya).

It is a sombre prediction and Dr. Wallace seems to have epitomised it as the result of his own observations.

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There was a time when Theosophy received many hard knocks for its assertion of a common basis for all the great world faiths. That Theosophy proved its assertion naturally made its sin all the greater in the eyes of dogmatic exclusiveness. But the same thing may be said to-day and without arousing a ripple of protest. Thus we find an article in the *Universalist Leader* of which at least one paragraph is worthy of quotation. It is as follows:

> A writer on China has examined with great care the writings of Confucius. He was drawn to this subject by the wonderful hold Confucius has upon hundreds of millions of Chinese people. After extensive investigations this student became convinced that so far as the broad facts of human conduct are concerned, Confucius taught the same fundamental ideas that we of the Christian world are familiar with. The same conviction grows in the mind of nearly every sympathetic student of the Buddha. We do not refer to any debasement of these teachings through popular usage. The Christian world is not guiltless here. All systems long in practice among men become contaminated by corrupt practices and special pleadings. But what is more and more evident to the discerning observation of patient investigators is that human experience, whatever its surface varieties has under it, as has the earth beneath all soils, great, common rocks which make the frame-work of the world. Dig down through the surface accumulations of Chinese, Hindu, Persian, Egyptian, Greek, Roman or Hebrew life and everywhere you will come upon a universal, primeval formation on which all varieties of moral and ethical teachings rest.

If the writer of the foregoing would now ask himself where these basic ideas came from and the reasons for their identity he might find himself on the path of discovery, and it would end in Theosophy.

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The Bishop of London in the course of a recent sermon in Westminster Abbey drew the attention of his congregation to some of the "dark problems" of the world, problems, he said, that seemed to be insoluble, and that we must be content to leave

to the wisdom of a beneficent Providence. Three such problems had been brought to his attention that very day.

> Why was a man suddenly struck blind?
>
> Why should a clergyman's wife, who longed to work by her husband's side, be stricken with illness for twenty years?
>
> Why should a poor girl who came to London to earn an honest living find it scarcely possible to pay her way?

Now we should like to be of service to the Bishop of London and to save him from the fate predicted for the blind who attempt to lead the blind. The Bishop is a scholar, and therefore he is presumably acquainted with the history of his own church. Consequently he is aware that for some hundreds of years after the death of Christ a belief in reincarnation was common—so Rufinus tells us—among the primitive Christians, and that Origen, the first Christian bishop, taught it in the most unequivocal terms, explaining again and again that the conditions of each life are due to the deeds of other and preceding lives, and that human fate is therefore governed by absolute justice. The Bishop is also aware that this doctrine disappeared by command of a church council which feared that it might militate against an arrogated priestly power. Now has it never occurred to the Bishop that this doctrine of reincarnation may be true, and that, if true, it would solve all those problems that now he finds so insoluble? A belief held so firmly by such a man as Origen is not beneath the attention even of a modern Bishop who has had all the advantages of an age so rich in scientific materialism, and especially in view of the fact that this first of all Christian bishops held the doctrine of reincarnation to be an integral and indispensable part of true Christianity, as of course it is. It is true that reincarnation is not to be found in the Thirty-Nine Articles of the Church of England "as by law established" and that he might be disciplined for its adoption. But that of course would not weigh against an avowal of recognized truth, and so if the Bishop of London is really anxious to solve the distressing problems that he enumerated, and innumerable other problems of a like nature, he would do well to enquire of his own religion before its defacement and mutilation by those who thought more of their own ambitions than of the purity of their doctrines or the well-being of the world.

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"Time" is only an illusion produced by the succession of our states of consciousness as we travel through Eternal Duration.

*—H. P. Blavatsky—In The Secret Doctrine—Vol. I, p. 68.*

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This is to be understood by the heart; there is no separateness at all. He goes from death to death who beholds separateness.

*—Brihad Aranyaka Upanishad—IV., 3-4.*